A Compendium on

OSHO DYNAMIC MEDITATION

OSHO

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A COMPENDIUM

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The excerpts in this book are taken from various OSHO Talks. All of Oshoís talks have been published in full as books, and are also available as original audio recordings. Audio recordings and the complete text archive can be found via the online OSHO Library at www.osho.com/library

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A COMPENDIUM OF EXCERPTS ON OSHO DYNAMIC MEDITATION

This compendium of excerpts includes all the public comments Osho makes about Osho Dynamic Meditation and is presented in the order in which they were spoken, so you can appreciate the gradual development of this technique over time.

The fourth stage was first presented in its current form in *The New Alchemy: To Turn You On,* #18.

You will notice that in the first references, the instructions for the fourth stage are to just fall down as if dead, relaxed and to become a witness. Later the technique was refined to its current format of five stages with a "stop" at the end of the first three stages.

There are some mentions of the importance of the raised hands in the 3rd and 4th stages. When Osho himself led Dynamic Meditation, those present remember this emphasis from Osho. And when asked about the arms lowering in the 4th stage they remember Osho saying that if it happens by itself, then that is ok, but "not to be dishonest."

Bold texts for some keywords are added to help the reader find the more specific references to the technique.

August 2009

Osho,
What is the basic difference between the more familiar systems of yoga and the system that you have developed?

There are as many paths as there are minds. Each mind requires a particular path and each method is true for a particular person. No method is true as such or false as such. It depends on the person to whom it is to be applied. So yoga is basically individual.

Whenever a society changes, mind changes. I have been developing new methods for the new mind. The old methods were developed for a particular type of mind that no longer exists in the world.

For example, Buddhist methods were developed for the particular type of mind that Buddha was encountering. Now that mind no longer exists and those methods have become useless. A new mind has come into being. The type of mind that Buddha was facing and working with was basically based on faith. The whole training of the Indian mind was based on faith, doubt was never allowed.

Now, all over the world, the modern mind is based on doubt. The scientific approach uses doubt, a mind cannot be scientific unless it can take doubt to the very extreme. We have trained our minds for doubt, so those methods that were based on faith have become useless. For the modern mind, they cannot be used.

We have to devise new methods for the modern mind – based on doubt; on experimenting, without faith as a basic condition. In each age, new devises are needed. All devices can be used only for a certain time.

My method is more scientific and less religious. It gives you a religious experience, but the method itself is more scientific than religious, more psychological than spiritual. The modern mind only accepts the body and the mind; the spiritual realm is taken as a romantic fallacy. So you cannot begin anything from the spiritual. At the most, you can start from the psychological. So my method is more psychological than spiritual. It leads ultimately to the spiritual dimension but it starts from psychology.

We have been doing much with the human mind, particularly in the West. The religious traditions – Jewish, Christian Islam and now even Hindu – have all been suppressive. We have layers and layers of suppressions, and unless they are released, thrown out, exhaled, nothing can be done as far as the inner journey is concerned. So my method works with **catharsis**. The first basic thing is to go through a **catharsis**. Unless the repressions in your mind are released, you cannot proceed further. They are the blocks

They were never there before. Particularly in the East they have never before existed. The mind was not so repressed; we accepted things as they are. But now, the whole world lives under a Christian shadow. Everything natural has become condemned. The body, sex – all these things are condemned. We are in an inner conflict.

Reason has become supreme and it suppressed everything that is not rational. Reason is just a tiny part of the whole being of man, just a small fragment, but this small fragment has become supreme, dictatorial. It has suppressed everything else in the personality. These suppressed layers have to be released first. Unless they are released and one comes to a deep harmony

within – with one's own instincts, nature, body – nothing further can be done.

All the old methods start with you as you are. For example, Mahesh Yogi's Transcendental **Meditation**. It starts with you as you are. It gives you a particular technique, a mantra to work with. The mantra will help you to calm down, but it cannot transform you. It can only make you more adjusted to a society that is, itself, ill. It can make you more still, a certain well being will come to you, but no transformation will happen because the repressed layers will remain where they are. They are not even touched by it You by-pass your suppressions and do something with your mind that only gives it a superficial tranquility.

All the old methods – if used directly, without **catharsis** – will not be of much help. So my method starts with **catharsis**. Only when your tensions, are released can you jump deep within yourself.

The jump is possible. And I think that for us today, it has become urgent that we move within. But the preparation is bound to be different than it has been in the past, so my method works first as a **catharsis**. Then, it tries to create a harmony with your body.

We are separated from our bodies. All the old traditions have emphasized that body and mind are two things. That is absolutely wrong. Body and mind are just two poles of one existence. The old traditions have emphasized that you are not the body, but my emphasis is quite the contrary. You are the body. You are more than the body, you go beyond the body, but you are also the body. There is no division as such, no conflict.

We have created the conflict, and that conflict has created a gap. The gap has to be bridged. My method is a means to bridge the gap. Only when it is bridged do you become whole. And then, the jump becomes possible.

You cannot jump if you are fragmented. One part of you cannot jump ahead of another part. You have to take the jump as a whole being. To me, 'holy' means whole. This wholeness has to be created. That is what I am trying to do.

If you take it for granted that you are not the body then your body becomes closed: a dead thing hanging over you. Then you are not living in it, just carrying it. So to bring you back to your body is the first thing that must be done. Then you have to be brought back to your mind, you have to become one with the whole mind. Only then can you become one with the spirit. Man must first be rooted in the body and then rooted in his natural mind. Only then can he fall down deep, into his natural depths.

So I am a yea sayer; I am against all conflict. I accept nature in its totality, with no condemnation. Only when there is acceptance can there be transformation. That is why I am not very concerned with old traditions of yoga – not concerned at all.

Osho,
How do you bring about the **catharsis** that you are talking about?

It takes time, but it is not difficult. How have we become so suppressed? The technique to release the suppression is just the opposite.

The method of repression is to not express. If you feel angry, you don't

express it. You suppress it, you don't allow it to come out. My method is quite the contrary. If you are angry, express it. Not to someone, but in a vacuum. If you are angry at me, don't express it to me. Go into a room and express it to the vacuum. If you express it toward someone it creates a chain reaction and you will never be out of it. But if you suppress it within, it becomes poisonous. It will remain in your system and will go on doing many many foolish things to you. Ultimately, you will have to express it somewhere somehow.

My method is to express everything that is inside. If there are special problems, moral problems, don't express it to someone else. Express it in a vacuum. So my method starts with expressing everything that has been suppressed.

In the **first step**, I insist on chaotic **breathing**, for ten minutes. Not systematic **breathing**, but chaotic **breathing**. Systematic **breathing** cannot disturb your suppressed being. Chaotic **breathing** is very meaningful because **breath** is the link between your body and mind. If you are angry you have a different rhythm of **breathing**. If you are in love a different rhythm of **breathing**. If you are sad, again there is a different rhythm of **breathing**. If you are relaxed, a different rhythm of **breathing**. When your state of mind changes, your **breathing** changes immediately. So if you change your **breathing**, your state of mind is affected immediately. You cannot **breathe** rhythmically and be angry simultaneously. It is impossible. You cannot go into the sex act with very silent **breathing**. Impossible!

So first I insist on chaotic **breathing**. Just taking the **breath** in and throwing it out. No yogic method is to be used. Inhale as much as possible and then exhale as much as possible, forgetting everything but the **breathing**. Just remember to exhale and inhale so forcibly that your whole system is disturbed: every cell of the body is disturbed, every cell of the mind is disturbed. You are trying to disturb the whole set pattern that has been developed in you!

In the **second step**, when your **breathing** has disturbed your body/mind completely, I tell you to express whatever is inside you. Whatsoever comes to your mind, for ten minutes you are to express it. If you want to scream, scream madly. If you want to weep, weep madly. If you want to laugh, laugh. If you want to jump, be angry, throw your violence to the sky, then do it. Whatsoever you want to express, express. But not to someone; just in a vacuum.

The **second step** is expression. You will be surprised to see how many things start coming to you once you start expressing them. It is not only that your mind expressed them. Your body expresses them. For the first time, you become **aware** that your body has many repressions to express. If you are a violent man, your hands will be moving as if you are killing someone or beating someone. Many screams will come out. And through the screams, much will be released.

For this **second step** to happen totally, takes time. But within three weeks you will be able to express what is within you spontaneously. Then you will feel that something is leaving you and you are being unburdened.

Only then can the **third step** happen. The **third step** is a particular sound, "**Hoo**." Not the word *who*, just the sound '

"**Hoo**" – meaningless. For ten minutes you have to repeat it, "**Hoo, Hoo, Hoo**." This sound hits the sex center inside. There are different sounds, and

every sound reaches a different layer within. If you say om, the sound that has been traditionally used, it goes to the heart. If you say om, the sound never goes below the heart; but if you say, **"Hoo,"** the sound reaches below the navel and hits the sex center.

Modern man – the modern mind and the modern body – is so involved with sex that unless that center is hit, nothing can be done with man. The sex center can be hit in two ways: from without or from within. Sex is the only energy in you; it is the source of all energies. If it moves out, it becomes biological reproduction. If it moves in, it becomes spiritual transformation – a rebirth of yourself.

In the **third step,** you are to just go on crying, screaming, **"Hoo!"** and hitting the sex center. Soon, within a few weeks, you will begin to feel an uprush of energy starting from the sex center and moving up through your spine. You will feel a warmth, you will feel that a new path has been opened inside you. And once this energy begins to move from your spine toward the head, you will have a different view about yourself, a different outlook, a different dimension. Once this energy reaches the head, it can be released from the head. Normally sex energy is released from the sex center. That is one pole of our being. The opposite pole is the head. If the sex energy can be released from the head, you are transformed; you are a different being.

So these are the three steps to do. The **fourth step** is simple relaxation – just falling dead. Not doing anything: no effort, no technique. Just remaining silently with whatsoever is. After doing the first three steps, you are so exhausted that relaxation comes easily. You want to relax, your whole body wants to relax. You fall down and lie there like a dead man. In this deadness, you become a **witness**. You are simply a **witness,** not doing anything.

This **fourth step** is what has been known for ages as **meditation**. But now these first three steps have to be added to it. Unless these three are done, just telling people to be silent, sit silently, is meaningless. They can sit, they can force themselves to sit, but they cannot be silent because the madness will go around and around inside them. Rather when they are sitting silently, they will become more mad inside.

Osho,
What about the method of just **watching** the mind?

If you just **watch** the mind, it will take a very long time – years. And nothing is certain because you are not simply **watching**: every day, you are creating more mind. And there is a past accumulation in the mind, so it can go on and on; you can go on and on.

I have seen people practicing **watching** as a method. It is one of the oldest methods: **witnessing** whatsoever is inside. If you have very little madness inside you then this method will do, but otherwise you can go on **watching** and it will seem infinite.

Osho,
Isn't it necessary to dis-identify yourself with the mind – as if it is outside you?

No, it is not outside you. It is inside. If you say that it is outside then there is no inside and no outside. Then you are part of the universe. But then again, it is inside.

Whatsoever is happening in you is happening in you. You have to throw it out. If you just go on **watching**, it is possible that **meditation** may result, but it is a very long process. I have seen people **watching** for thirty years. They become a little bit silent, but basically the mind continues. The mind seems infinite – you go on creating more of it again and again.

So to me, one must first throw out the accumulation and then **watch**. That throwing out, that **catharsis**, is miraculous. Then you can relax very easily, then you can **witness** very easily. First identifying with your madness, in throwing it, gives you the capacity for nonidentifying. If you cannot identify, you cannot dis-identify.

If you are laughing and you can be totally one with this laugh, you gain the capacity to be totally removed from it. The laugh continues and you can be a **witness**. If you have not totally identified yourself with your laugh, or your anger, or anything, you are not capable of dis-identifying. So this **catharsis** helps in **watching**.

The **fourth step** of **Dynamic Meditation** is simply to be silent and be a **witness**. Then these three steps drop by and by. They are not to be followed forever. When you feel that nothing is coming up, the **second step** drops. But you are not to drop it; you have to continue it. When you feel that nothing is coming up – no anger, no violence, no laughing, no crying – that you have disturbed your bioenergy through fast **breathing** and still nothing comes up, then okay. Then the **second step** has dropped.

When you do the **third step**, sooner or later it drops. When the energy begins to move by itself, there is no need of hammering. If the energy is moving upward and you go on using, "**Hoo**," it disturbs the upward movement. Then you have to drop it. And than you have to drop the **first step** also, because there is no need. Now, only the **fourth step** remains.

Now you can move into the **fourth step** at any moment, at any time. This **fourth step** is the **meditation**; the first three steps are just preparations. The **fourth step** is lust like Zen. You are not doing anything. No effort. Just waiting silently.

But it takes time. At least three weeks are needed to get the feel of the technique, and three months are needed before you can begin to move in a different world. But the time it will take is not fixed. It differs from individual to individual. If your intensity is very great, then even in three days it can happen.

Osho,
Is any religious belief required, or can this technique be practiced as a sort of psychotherapy?

No religious belief is required. Just practice it as a psychotherapy. As I see it, belief has become impossible. You can only force belief, but you cannot believe. It is not possible now. If you believe it is okay; but for ninety-nine percent of the people, it has become impossible to believe. We can only force belief but that becomes a repression again, so I am against it.

Don't believe. Just take it as an experiment. If something happens, that will become your belief. But no belief is required as a precondition to do it. You can conclude with .a belief but you cannot start with a belief. And there is no need. If a thing is scientific, belief is never a requirement.

You are not the body; you are not the mind. You are one. But the old traditions of the past have divided you. They have created a false gap by constantly insisting that the body and you are separate. They have created a gap, a psychological gap. The gap is not real, they cannot create a gap in reality, but they have created the idea in the mind and now the gap exists. So when I say that a bridge has to be created between you and your body, I simply mean that this illusion of separation has to be dissolved. You are already one, but psychologically we think of the body as something separate. A totality has to be attained.

So I don't divide body and mind, matter and mind, the world and moksha. I say that the existence is one. Unless you can feel this oneness, you can never be free from anxiety, anguish. All anxiety is basically rooted in this division.

Because of this division, you cannot live in this moment, here and now. The division goes on creating the future. How to achieve moksha, liberation, salvation in the future? How to be beyond this body in the future? How to be free from the body, from the material world? Always, in the future.

Right now, because of this division, we cannot be, So first the division has to be dissolved. It is a false division, but it exists. Once the division is dissolved, you are liberated here and now. Then, there is no future.

A person who is future-oriented will be sick. He cannot be healthy. The future will go on creating tensions, anxieties.

There is no future. This moment is enough. If we can be one in this moment, and live this moment in its totality it is liberation. And we cannot live this moment in its totality unless we are total. That's why there are techniques. To help you to be total.

Look at it in this way. Man's whole suffering is because of certain wrong attitudes. Reality does not have to be changed; only these wrong attitudes have to be changed. And this is a wrong attitude: to look at the whole in a divided way. It is one, whole. But the intellect divides; it cannot function without division. Reason divides; it cannot function without division. All **meditations** are basically to give you a glimpse of an existence where you are not dividing things, where you are taking them in their totality, as they are. I am against any sort of division.

Osho,
If your method is purely psychotherapeutic, then why is there an emphasis on dress, why does everyone wear orange?

Because it is psychotherapeutic. Because of that. Your mind influences your dress, your mind influences your body, your mind influences your food. Everything you do affects the mind.

If the method was simply spiritual, there would be no need to change the clothes. What is the need? But psychotherapy has to deal with every trivial thing, because nothing is trivial for the mind. The moment you change your clothes, your mind becomes different because something basic has changed.

Dress is not just an ordinary phenomenon. For the mind, it is very significant. The Queen of England in her royal dress. Give her the dress of a poor woman to wear and it will not simply be a change of dress. The whole mind is affected by it. When a policeman is standing on the road in his uniform, he is a different man from when he is in civil dress.

The mind is concerned with very ordinary things: food, dress, everything. It changes as these external things change, so I give you a different dress, I give you a different name, just to give you a different identity – so you can start afresh. They help....

But they are not spiritual. For spirituality, there is no need to change anything. The moment you become spiritual, there is no need to change anything outwardly. But you are not yet spiritual, and everything can help.

If you are wearing very tight clothes, you feel more violent. That is why we do not give soldiers loose clothing. If loose robes, like monks wear, are given to soldiers, they will not be able to fight. Inside, their minds will become loose and free like their robes. If you are wearing very tight clothes you will be more violent, more sexual. Your very way of walking will be different, because the mind is made up of very small things. An ordinary change can be very meaningful for the mind. You cannot stand in the street naked. Why? It is very meaningful. It is not simply a question of dress. You can stand naked only if your mind is different.

Your mind is made up of very small things. If you change These things, you change your mind, your past. You start something new, there is a new nucleus around which something new can be organized.

You eat ordinary food. If you suddenly change your food, your body will have to become readjusted to it. You have a particular rhythm between day and night. You sleep for a few hours, you are up for a few hours. If you do not get your normal night's sleep, the rhythm of your body is changed and your whole being is disturbed by it.

Try this: a very ordinary thing. Put on a clown's costume and go to the market and feel how different you will feel to yourself. Everyone will be looking at you in a different way and because what you think about yourself is nothing but a reflection of others' opinions; if their opinion of you changes, you yourself will change. So changing the clothes is just psychotherapeutic technique. It helps in the beginning.

Osho,
People try to achieve **awareness** and higher states of **consciousness** through drugs. When the drug wears off, they lose this increased **awareness**. Can the **awareness** that one attains through **meditation** also be lost?

No. Once you attain it, it cannot be lost. If it is lost, then your technique was nothing but a drug. There are **meditation** techniques that are like drugs. The criterion is this: if you achieve something and then it is lost, know well that the technique was a trick, a drug.

...Even if you don't continually practice the technique?

Even if you don't practice it. Once you have come to a point in your being, it can never be lost unless it was simply a dream. Only a dream can be lost.

Drugs cannot give you reality. They can only give you very beautiful dreams. Or even horrible dreams – it depends on you, the dreamer. You can hypnotize yourself into a particular dream; there are hypnotic techniques. If you use them you will be in a state of autohypnosis, you will start feeling things, many things, but once you stop the technique, the whole thing will disappear. It was just a mental trick you were playing: you were dreaming, it was your imagination.

If you really grow into **awareness**, it cannot be lost. That is the distinction between real methods and false methods. A real method is a growth method; it is not simply a vision. You grow in it; the vision comes because you have grown to a new state of mind.

With drugs, or with a false technique, you never grow. A certain vision comes to you, but you remain the same. When you are not using the drug, or the technique, the vision will disappear. It was produced chemically; it was not coming through your own growth. Remember always, only growth matters. Visions are of no use. Even if you see God, it is meaningless. If you remain the same, then your God is nothing but a by-product of your own imagination. Visions are not meaningful. Christianity has placed too much emphasis on them.

That's why drugs have become so prevalent in the West – because they can easily create visions. If you are looking for visions, then I will say that **meditation** is a waste of time; drugs are better. They give you visions easily. But you remain the same. Or, rather, you may even fall down from your ordinary state of mind; you may deteriorate.

With **meditation**, whatsoever is attained remains with you. If you stop the technique you will not proceed further, but whatever you have attained will remain with you. It cannot be lost; a real growth can never be lost. It is not something added to you that you can lose. It is you who has grown.

For example, if you have become a young man you cannot fall back to your childhood again. It is a growth. But if a child is simply dreaming that he has become a young man, he will fall down. When he awakens from his dream he will be a child again. That is the criterion to judge whether something has been a growth or it is just a dream. If it is a dream, it will be lost. If it has been

growth, it will remain with you.

The Eternal Quest, #3

Please sit or stand apart. Keep a little distance from one another so that those of you who want to lie down may do so comfortably. No one will talk, there will be no chit-chatting at all.

You will sit quietly and no one will sit close to another. There is plenty of space here, so don't be miserly. It would unnecessarily spoil everything if someone falls on you in the midst of **meditation**. Keep apart. Sit or lie down... Take your position as is convenient for you... Close your eyes... And do as I ask you to do.

FIRST STAGE: TEN MINUTES DEEP **BREATHING**

Close your eyes and begin **breathing** deeply. Inhale as much as you can, and exhale as much as you can. Put all your energy into inhaling and exhaling deeply, **breathing** in and **breathing** out. **Breathe** in deeply and **breathe** out deeply. Become **breathing** itself. And exert yourself fully. The deeper the **breathing** in and out, the greater the possibility for the latent energy to awaken. **Breathe** in a deep **breath** and **breathe** out a deep **breath**. **Breathe** in and **breathe** out... Take a deep **breath** in and take a deep **breath** out and continue the process for a full ten minutes. You become a **breathing** machine, and nothing more. You are only **breathing** in and **breathing** out for ten minutes. Then I will give you the second sutra, the **second stage**. It will form the **second stage** of today's **meditation**. So for the first ten minutes work hard with deep **breathing**...

Take a deep **breath** in and throw it out deeply... Exert yourselves fully. Just become a **breathing** machine, a bellows that pulls the air in and throws it out vigorously and continuously... Let every fiber of your body vibrate with **breathing**. **Breathe** in deeply and **breathe** out deeply. Deeply and very deeply. Be come a **breathing** instrument. Concentrate all of your attention and all of your energy on **breathing** and on **breathing** alone. Take deep **breath** in and take deep **breath** out. And **watch** that now a deep **breath** is coming in and now a deep **breath** is going out. **Breathe** and also **observe** that you are **breathing** and **breathing** deeply. Remain a **witness**. Keep **witnessing** that **breath** is going in and going out. Bring all your attention to deep **breathing**; bring all your energy to deep **breathing**. Now I am going to be silent for ten minutes. In the meantime you continue taking deep breaths in and throwing deep breaths out. And **watch** from in-side that breaths are going in and going out regularly and constantly and vigorously.

Don't think even a bit about others, just take care of yourselves... And bring your whole energy to **breathing**. You have nothing to do with others. Draw in a deep **breath** and expel it vigorously. And at the same time **observe** from inside the incoming breaths and the outgoing breaths... It will be clearly seen how a **breath** goes in and goes out. Do it with all your strength so it starts rising from the very depth, the very bottom of what I call the *kunda*, the pool, the reservoir of energy... Let the whole atmosphere be suffused and charged with **breathing**, as if the whole environment is **breathing** in union

with you. Inhale a deep **breath**; exhale a deep **breath**. Let it be deeper and deeper and still deeper. Let your whole being shake like a cyclone, a storm... **Breathe** in deeply and **breathe** out deeply... Deep **breath**, deeper **breath**, still deeper **breath**... Deep, deep, deep... And **watch** within, **observe** inside. See that a **breath** is incoming and another **breath** goes out. Don't spare yourselves; bring your entire energy into it.

Deep vibrations of **breathing** will begin to awaken some energy within you. **Breathe** in a deep **breath** and expel it fully... With your vigorous **breathing** a sleeping light inside you will flare up. So take a deep **breath** in and take a deep **breath** out. Become a vehicle of **breathing** and nothing else... A **breath** is going in, another is going out... Do it with all your energy; do it with all your strength. Put all your energy into deep, very deep **breathing**... Before you enter into the **second stage** do it with all of your might... **Breathe** in deeply, **breathe** out deeply... Do it to the maximum... Let your whole body shake... Let all your roots shake... Let your entire being shake... Let a state of storm be created... Let only **breathing** remain... Do it with full vigor... Before going over to the **second stage** bring your whole energy to deep **breathing**... Passage and progress into the **second stage** will happen only when you have reached the crescendo at this stage...

Make deep efforts... Deep **breathing**, deep **breathing**, deep **breathing**... Do not withhold yourselves – do not withhold even a bit... The energy that is sleeping within you has to be awakened. So exert yourselves completely, absolutely... Deep **breathing**, deep **breathing**... Let go of yourselves... To awaken the latent electricity within you it is essential that you **breathe** in deeply and **breathe** out deeply... Let every fiber of your body come alive... Let every fiber of your body shake and tremble... Do it with all your strength... Deep **breathing**, deep **breathing**, deep **breathing**, deep **breathing**, deep **breathing**.

For two more minutes do it with total strength, and then we enter the **second stage**... Let the entire environment be filled with electrical waves... Inhale deeply and exhale deeply... deep inhalation, deep exhalation... And bring all your strength to deep **breathing**... Deep **breathing**, deep **breathing**, still deeper **breathing**... Now we will go into the **second stage**. **Breathe** in and **breathe** out deeply for one more minute. Take a deep **breath** in and take a deep **breath** out... Let **breathing** be deeper and still deeper... Deep **breathing**... deep **breathing**, deep **breathing**. Don't look at others, concentrate on yourselves... Deep **breathing**, deeper **breathing**, still deeper **breathing**.

SECOND STAGE: TEN MINUTES' **CATHARSIS**

In this stage you have to let go of your body completely. **Breathe** in and **breathe** out deeply and leave the body free. Let it cry if it feels like crying. If tears well up let them well up. Let your eyes shed tears... If your hands and feet tremble, let them do so. If the body shakes and moves and whirls, let it do so freely. If it stands up and begins to dance, leave it free to stand up and dance. Take deep breaths and let go of your body. Whatever happens to the body let it happen; don't come in its way... Deep **breathing**, deep **breathing**, deep **breathing**. For ten minutes continue deep **breathing** and relax the body. If the body takes certain postures and gestures – asanas and mudras – allow it to take them. If it rolls on the ground, allow it to do so. Leave the body free

and just remain a **witness**, a watcher. Don't hinder the body in any way... Deep **breathing**... deep **breathing**... Let go of the body completely. Whatsoever happens to your body, allow it; don't come in its way, don't hinder it. Now for ten minutes continue deep **breathing** and relax the body and leave it free. Let go of the body. Let what ever happens to it happen. Let it express itself the way it likes. And don't hesitate at all. **Breathe** deeply. **Breathe** deeply. **Breathe** deeply... If tears come, allow them. Let whatever happens...

Let go of the body absolutely. The body will shake by itself; it will whirl by itself. When the energy inside you will rise, the body will shake and move. When the energy within you will rise the body will be stirred and aroused. Leave it free completely... Continue deep **breathing** and let go of the body. Whatever happens to it allow it to happen. Don't restrain it at all. Don't resist it even slightly... Deep **breathing**, deeper **breathing**, still deeper **breathing**... **breathe** deeply... **breathe** deeply... Remember, the body has not to be restrained in any manner. Let what happens to it happen. Letting it go will help the energy to find its way to reach the top. Let the body relax fully and continue deep **breathing**. Don't slow down your **breathing**. **Breathe** deeply and let the body relax. Whatsoever happens to it should be allowed to happen... If it sits down, let it do so. If it falls down, let it fall down. If it stands up allow it to do so. Whatsoever happens to it, allow it fully; don't come in its way at all. And continue deep **breathing**... Deep **breathing**, deeper **breathing**, still deeper **breathing**.

Don't withhold anything. Stake everything. Stake all your might. I see that you are withholding. You are withholding much. Stake yourselves wholly. Deep **breathing**, deeper **breathing**, still deeper **breathing**... Let go of the body. Let whatever happens to it happen... Leave it free... If it laughs, allow it. If it cries, allow it too. And if it shrieks allow that too. Don't worry about it in the least. Don't resist it. Just **breathe** deeply and let go of the body... Let go... The energy is ascending, so **breathe** deeply and leave the body uninhibited and free. Take a deep **breath**, take a deep **breath**, take a deep **breath**. When the energy will awaken many things will happen to the body; it will cry, it will shake, it will whirl, it will dance, it will scream and shout; allow it to express itself fully. Let go of the body. And don't hesitate at all.

Continue deep **breathing**; bring your full energy to **breathing**, and leave the body to itself. Whatsoever happens to the body, let it. Don't hesitate; don't shirk, and don't shrink at all. Don't resist the body in any way. And don't think of others. And let go of the body. Many things will happen when the energy will awaken and ascend. Tears will well up and fill your eyes, the body will shake, the limbs will move and mudras will be formed. The body may even rise up. Let everything happen. You are alone here; there is nobody but you. Let go. **Breathe** deeply, **breathe** deeply, **breathe** deeply. Work hard for one to two minutes, before we enter the **third stage**. Bring it to its climax before we enter the **third stage**. **Breathe** deeply, **breathe** deeply, **breathe** deeply, **breathe** deeply, **breathe** deeply. And let go of the body. Don't hinder it in any way.

I see a few friends are withholding themselves. Don't withhold. Let go. Exert your utmost and let go. If you cry, then cry with all your mind heart; don't withhold. If you feel like shouting, then shout full throatedly; don't suppress it. If the body stands up, let it stand; don't try to manage the body in

any way. If it spins let it spin. Let go of the body completely. Then alone the latent energy can create its pathway. Let go and **breathe** deeply. Deep **breathing**, deep **breathing**, deep **breathing**, deep **breathing**, deep **breathing**.

Gather all your energy into it. Bring all your might to it... **breathe** deeply, more deeply and still more deeply. Let your entire being be shaken and stirred. Whatever happens to the body, allow it. Let go. Exert yourselves deeply. Involve yourselves very deeply. And **breathe** more deeply, **breathe** still more deeply. Your whole body will be electrified... Let go... Now the last minute remains. So bring all your energy to it so we enter the **third stage**. Deep **breathing**, deep **breathing**, deeper and still deeper **breathing**. Exert yourselves maximally so you get into the **third stage**... **Breathe** deeply, more deeply, **breathe** deeply and still more deeply.

And now add the third sutra, the **third stage**.

THIRD STAGE: ASK: "WHO AM I?"

Deep **breathing** will continue. Bodily movement will continue, and to them add the third sutra. Ask within yourselves: "Who am I? Who am I? Who am I?" Ask inside you, "Who am I?" Let your every **breath** be filled with this one question, "Who am I? Who am I?" Let **breathing**, deep and fast **breathing** continue, and ask inside you, "Who am I?" Let the body continue to move and sway and ask from within "Who am I?"

Keep asking this question without any interruption, let no gaps occur in between. And pour all your energy into asking: "Who am I?" For ten minutes squeeze all your strength into asking it: "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Madly ask the question, "Who am I? Who am I? Who am I? Who am I? Who am I?" Ask it with all your being, let the question reverberate through your whole being, "Who am I?" Continue deep **breathing**, and let go of the body. Whatever happens to it, allow it. And ask, "Who am I? Who am I?" Exert your utmost for ten minutes; and then we will rest. So apply your full strength..."Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Invest all your energy into it. Don't withhold yourselves at all. And ask vigorously inside you, "Who am I? Who am I? Who am I? Who am I? Who am I?".. Raise a storm inside you..."Who am I? Who am I?" Let **breathing** deepen and so also let asking deepen. "Who am I?" And whatsoever happens to the body, allow it. "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Let the whole environment ask, let every grain of sand ask, let the skies and the trees ask, let everything ask, "Who am I? Who am I?" Let the whole environment be filled with the question, "Who am I? Who am I? Who am I?"

Bend all your energy into it, and then we will relax and rest. The more you exert the more rest will be available. The higher the storm you raise, the deeper the **meditation** will sink in you. The fourth sutra is the stage of **meditation**. So bring your entire energy to it. You have to reach the climax, the crescendo. Do all that you can so you don't say later that you withheld something... "Who am I? Who am I? Who am I? Who am I?" **Breathe** deeply, **breathe** deeply, and ask inside you, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Ask with full force, and don't worry

if the question is said aloud. But ask inside you, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Apply your whole energy to it, pour your entire power into it. Let whatsoever happens to the body happen. If the body falls down, let it. If it screams, allow it. Exert your utmost. "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Put your entire energy into the question, "Who am I? Who am I?" Work very hard and don't withhold yourselves. Don't withhold, don't withhold, don't withhold..."Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Only five minutes are left, so bring your whole energy to it..."Who am I? Who am I? Who am I? Who am I? Who am I?" Let every fiber of your body ask it. Let every beat of your heart ask it. "Who am I?" Go to the peak; become absolutely mad and ask with maximum power. Bring your maximum energy to it. Then we enter the stage of relaxation and rest – but before we go to rest, please work the hard est. "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Tire yourselves out..."Who am I? Who am I? Who am I? Who am I? Who am I?" Raise a storm of questions. Only two minutes are left, so ask with all your might, "Who am I? Who am I?" Let whatever happens to the body happen. Say it with all the power at your command, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Now only a minute remains with us. So let your whole strength enter the question. And then rest will follow... "Who am I? Who am I?" Let it happen, whatsoever may happen to the body... **Breathe** deeply, **breathe** deeply. "Who am I? Who am I?" If the body shakes, if the body dances, allow it without hindrance. Leave it free. "Who am I? Who am I?" To go to the **fourth stage** of **meditation**, you have to apply your entire energy, you have to do your maximum. Don't spare anything, bring your full strength to it. Unless you do so you cannot enter the fourth, the final stage... "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Drown yourselves completely into it. "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Use your total energy, don't spare yourselves, don't withhold yourselves in the least. Exert yourselves totally. **Breathe** deeply, **breathe** deeply, **breathe** deeply, **breathe** deeply, **breathe** deeply.

And now drop all efforts and enter the **fourth stage**, the stage of relaxation and rest.

FOURTH STAGE: 10 MINUTES' TOTAL REST

Now no questions and no deep **breathing**. Drop everything, abandon every effort. For these ten minutes keep lying as if you are dead, as if you are not. Give up everything. For these ten minutes drop all efforts and lie in waiting for him. Cease to do anything; neither ask "Who am I?" nor **breathe** deeply. Just keep lying – relaxed, restful. Listen to the roar of the sea. Listen to the wind passing through the pines. If a bird calls, listen to its sound. For ten minutes feel as if you are dead, as if you don't exist.

And now open your eyes slowly, slowly. If your eyes don't open, then cover them with your palms. Those who have fallen down and who find it

difficult to get up should first take deep but slow breaths and then rise up. Don't be in a hurry, don't rise abruptly. Get up slowly, very slowly. And if someone cannot rise even after **breathing**, then he should stay lying a little longer and **breathe** deeply but slowly. Then he should first sit up and then rise very slowly. Open your eyes... One who cannot get up should further **breathe** deeply but slowly, and then rise very gently.

A few small informations... In the afternoon between three and four we will sit here in silence. I will be sitting here at the same place. You all should arrive here five minutes before three. And I will be here exactly at three. There will be no conversations, no chit-chats whatsoever. Not even a word will be uttered. Everybody will sit here in complete silence. I will be sitting here silently for an hour. In the meantime if somebody feels like it he will come and sit silently near me for two minutes and then retire to his place. He will not stay here longer than two minutes so other friends may have their turn. For a whole hour just sit in waiting.

Try to spend these three days constantly in **meditation**. Even when you go out for a walk by the seashore or anywhere, go alone and sit there in **meditation**.

Our morning session is over.

In Search of the Miraculous, #3

Osho,
You have talked of **four stages of meditation**. Would you please explain them fully?

Firstly, you should know that the first three of them are merely steps to **meditation**, not **meditation** itself. The fourth one is **meditation**. The fourth is the door, while the other three are doorsteps. Steps don't make for the door, they only lead to the door. The fourth stage is the door to **meditation** which is relaxation and rest, emptiness and void, surrender and cessation, dissolution and death, or whatsoever you call it. That is the door, and the first three steps take us to it.

And the fundamental principle behind the **first three stages** is one. If one is to relax, he will have to pass through a state of absolute tension; it is then that passage to relaxation becomes easy enough. If a man works throughout the daytime, he can sleep well in the night. The harder one works the deeper he sleeps. One can argue that since sleep is the opposite of work, how can he sleep who works hard? He should not be able to sleep, because labor and rest are so opposed to each other. Logically sleep should be available to one who rests the whole day in bed. But the truth is that he will not be able to sleep at night if he rests in the daytime.

That is why, as man's life is becoming increasingly comfortable, his sleep has been disappearing from the world in the same measure. The more comforts and leisure we have, the less sleep we will have. And the irony is that we go on adding to our comforts in the hope that they will help us sleep undisturbed. But the contrary is the case. With the growth of civilization and

leisure sleep will disappear, because hard work is a prerequisite of sleep. As one works so he sleeps. Similarly as one's tension mounts and reaches its climax he easily slips into deep relaxation.

The first three steps seem to be completely contradictory to the fourth, which is **meditation**. One may ask, how can anyone relax after exerting so hard, after passing through peaks of tension and turmoil touching on madness? I say, only then he can relax. The truth is that relaxation follows tension as night follows day, as the valley follows the peak. The higher the peak the deeper the valley. The higher the hill you fall from, the deeper the canyon you enter. Don't forget that every mountain has its valley. In fact there cannot be a mountain without a valley. As the mountain grows up it creates deep valleys all around it. That is how when your tension grows, side by side you are gathering energy to relax and rest. The higher the summit of tension the deeper the valley of rest. That is the reason I ask you to bring all your energy into it, to exert your best, to stake your all and not to withhold yourself even a little bit. That is how you will reach the height of tension and then descend into the bottomless pit of relaxation and rest. And it is in that moment of absolute rest that **meditation** happens.

The basic thing is that you should reach the peak of tension and then drop tension altogether. Many people come to me to ask if it is not possible to relax without going into tension. No, it is simply not possible. And even if it were possible it would be relaxation only in name. If you want to dive deep into the water it will be necessary to jump from a high jumping board. The higher the jumping board the deeper the dive. Look at these pine trees, they are about forty feet tall. To attain that height their roots had to sink forty feet deep inside the earth. The higher the trees rise, the deeper the roots go. The deeper the roots go, the higher the trees rise. Now this pine tree can ask, "What harm will it do if the roots are only six inches deep?" It will do no harm except that the tree itself will be only six inches tall. And if the roots don't grow at all there is no chance for the tree to be.

Nietzsche wrote a maxim of great insight. He said that if one wants to reach the heights of heaven he will have to touch the very depths of hell. It is really a statement of great insight. If a man wants to reach the heights of heaven he will have to go to the depths of hell. That is why mediocre people are never able to reach the height of religion, while sinners often do. Because one who goes deep into sin can rise to the height of righteousness.

The technique of **meditation** is one of transformation through extremes. Every transformation takes place when the extreme point is reached. If a phenomenon reaches its extreme point the change happens. Have you watched the pendulum of a wall clock moving? If it moves to the left, it goes on moving to the left till it reaches the extremity of the left and then it swings back to the right. You may not have noticed that when the pendulum of the clock is moving to the left it is at the same time gathering momentum to move to the right. And it will move to the right to the same extent as it moves to the left. So is the case with the pendulum of your mind. If it is led to the extreme point of tension it will swing back from there and enter into the deepest core of relaxation. You cannot relax if you are not led into the maximum of tension.

Some people come to me with very strange questions. It seems that they are out to gather flowers without going into the trouble of planting a tree. It

seems they want the harvest without sowing the seeds and caring for the crop.

One friend wants to know whether there would be any difficulty if he did not shake his body and allow it to tremble. There will be no difficulty. What difficulty is there if you don't do anything at all? If he is so afraid of moving the body, what will he do when the inner energy begins to move? If he wants to restrain the body from shaking, what will he do when the kundalini begins to rise? No, he wants the inner to happen and yet he should look from the outside to be the civilized and cultured person that he thinks himself to be. He wants that he will stand like a statue of wax, and yet something should happen within him. He does not know that his statue of wax will melt and disappear into thin air once the inner energy rises. It will vanish, making room for something unknown.

Work hard so your tension reaches its peak and then only you can achieve peak relaxation. Then the rest will happen on its own. You have only to create tension; peace will come through God's grace. You can only raise the storm of tension to its climax; then the storm will quieten down on its own and peace will prevail. There is no peace like the one that comes after a storm. The peace that follows a storm is a live peace, because it is born out of storm. And to come to this live peace it is essential, as I insist, that all the stages of **meditation** should be gone through, not one of them can be bypassed. So no one will come to me and ask if this or that stage can be dropped or if one can do with out deep **breathing**, shaking or asking "Who am I?" No, the first three stages are meant to lead you from one extreme to the other in a very systematic and scientific manner.

It is for this reason that I insist that only when one stage reaches its climax can we change over to the next one. It is like changing gears while driving a car. If you are driving in the first gear, at first you bring it to full speed and then change over to the second gear. And as long as the speed in the second gear is low, you don't put the car in the third gear. All changes take place at the climactic point. So is the case with the transformation of the mind; it happens at the climactic point, too.

You should understand fully the meaning of these three stages. The first stage comprises **breathing**, deep and fast **breathing**. **Breathing** will continue through the whole length of the three stages; it is carried over to the second and third as well. And **breathing** has to be both deep and fast. You have to **breathe** as deeply as you can, and you have to **breathe** also as fast as possible. And this rule of deep and fast **breathing** should govern both inhalation and exhalation. But why? What will **breathing** do?

Breathing is the most mysterious element in man's life. It is through the medium of **breath** that the body is united with the soul. That is why we say that a man is alive as long as he breathes. With **breath** gone, life comes to an end.

Recently I happened to visit a home where a woman has been lying in a state of coma for nine months. And the physicians say that she will now never regain her **consciousness**, although she can live for another three years. The woman is being kept alive with the help of drugs and food which are just injected into her body in its state of coma. She is completely unconscious; for nine months she has not regained **consciousness** even once. I visited her family and told her mother that she was as good as dead. The old woman said, "No, as long as **breathing** lasts there is always hope. The doctors say there is

no hope, but who knows? The doctors are not always correct. Who knows? She may regain **consciousness**, because she continues to **breathe**. There is **breath**; the bridge has not fallen yet. She can yet return to **consciousness**."

Breath is the bridge that connects the soul with the body. When you **breathe** deep and fast, not only the body is shaken, even the fibers of the soul within are shaken. For instance, there is a bottle lying on your shelf for long. It is filled with some liquid and it has not been shaken for a long time. So it does not seem that the bottle and its contents are two separate things. Having been undisturbed for long the bottle and its contents seem to be one piece. Now you shake the bottle with force. Along with the bottle, its contents too will be shaken. It is only then that separation between them becomes clear. Similarly when you **breathe** at its highest pitch you create a storm which not only shakes the body but also every fiber of the soul within. And it is in the moment of that trembling that you clearly feel that the body and soul are separate.

Now you come and ask, "What if I don't **breathe** deeply? Will it harm?" It will do only this much harm – that you will never know that you are separate from your body. That is why a basic condition has been attached to the **breathing**: that you have to be a **witness** to it. You **breathe** deeply and you **watch** at the same time that a **breath** comes in and another goes out. When you observe the movements of incoming and outgoing breaths then you know that not only the body is separate, even the **breath** is separate from you. Then you know that you are only an observer separate from both body and **breath**. One's separation from the body can be known through **breathing** alone, but separation from **breath** can be realized through **witnessing breathing**.

So two things, deep **breathing** and **witnessing,** make for the **first stage**, and they run through the second to the end – that is, the **third stage**.

I ask you to let go of the body in the **second stage**. Deep **breathing** will continue, and in addition to it you have to let go of the body. It has many implications, and I am going to go into a few of them here.

Firstly, there are thousands of tensions stored in your body and you are not aware of them, although these are your collections. Civilization has made our lives so unnatural that even when you are angry with someone you keep smiling before him. Your body is not aware of your manners; it feels like strangling the person concerned. Your fists clench by themselves, but you wear a false smile and you don't allow the fists to clench, you suppress them. Then the bodily nerves which had readied themselves for the clenched fists find themselves in a great difficulty. They simply fail to understand what it is all about. And a state of restlessness is created in the body. The fists should have clenched.

People who study and understand anger in depth say – and I say the same – that whenever you are so angry you do just one thing. Don't wear a false smile, instead take your fists under the desk, if you have one before you, and clench and unclench them energetically for five minutes. And then you will laugh, and it will be a different laugh altogether.

The body does not know at all that man has become civilized. The body functions absolutely like a machine. But man has put great constraints on its workings; the body has been inhibited in every way. And it is because of these inhibitions that your body has become a storehouse of tensions; thousands of tensions are collected inside your body.

And too many tensions form complexes – knots of tensions.

So when I ask you to let go of the body and you do so, then these complexes that have been there since your childhood, begin to loosen up and dissolve. Their loosening up and dissolution is very necessary; otherwise you will never attain to bodilessness, you will never transcend the body and go beyond it. With the dissolution of the complexes your body will be come as light as a flower.

Perhaps you have heard of a name given to Mahavira, the Jaina tirthankara. One of his names is Nirgrantha, which is unique. It literally means complexless – one without complexes. Nirgrantha is one whose all complexes have dissolved and disappeared, who is free from all inner knots, who is without any complexes, who has become absolutely simple and innocent.

When this web of complexes wants to be loose, to be free, you don't allow it, you resist. Your civilization, your culture, your conditionings, your inhibitions, your being a woman or a man of position, your being this and that – all these things have such a strong hold on you that you don't let go of your body.

Only this morning a woman came to me and said that she was afraid while meditating that someone's hands might touch her body. Right now this poor woman must be sitting at a great distance from you all. But in spite of it if someone's body rolls by and reaches her, she will be in a mess again. She wanted to know if she could sit apart. I told her, "Who knows, the gods in the heavens may send one to wherever you will go. It is good that someone comes to you. He will come to you wherever you will go. So don't change your place. And what harm is there if someone touches your body?"

The way of women is such that even if God crosses their path they will shrink away from him lest he should touch their body. Their entire body is rid den with complexes. From childhood they are trained and conditioned in a way that they look upon their body as if it is a disease which they have to bear. They don't live in the body; it is just a load they reluctantly carry with them. The body is like a cloak they carry, worrying all the time how to protect it, although there is nothing about it worth protecting. But such petty predilections inhibit us in a big way.

If a person is well educated, he may think... Only today, a gentleman told me that only emotional people, and not the intellectuals, go through such experiences. It is amazing that if a person passes a few grades he becomes an intellectual. If his mother dies, will he or will he not cry for her? Will he or will he not fall in love with someone, because he is an intellectual person? Now that he has done a few grades and secured a certificate from some university, he will think twice before kissing his beloved, because a few germs may be transferred from one to another. He will consult books and deliberate on the problem before he will decide whether or not he should allow his emotion to affect him. Our intellect has become a kind of disease; it does not have the fragrance that it should have. It could have been our glory, but it has turned out to be a disease.

So one thinks that because he is an intellectual person, such things cannot happen to him; they only happen to those who are emotionally inclined. Why? Is it wrong to be emotional? Whatsoever is significant in life comes through emotion, and not through intellect. Of course, problems of mathematics and ac count keeping and things like this are tackled by the intellect; but nothing of

significance.

What is amazing is that even the discoveries of science, which is the greatest intellectual discipline, come through emotion and not through intellect. If someone asked Einstein how he discovered the theory of relativity he would say, "I don't know, it just happened." This is a very religious statement. If Madam Curie was asked how she discovered radium she would say, "I cannot say how; it just came. It was beyond my power." Any great scientist will say the same thing. He will say, "It hasn't come through my search; it is something beyond me. It comes from the beyond. I am only an instrument, a medium." This is precisely the language of religion.

Emotion has great depths, while intellect is shallow, superficial. Intellect is nothing more than utilitarian. It is like a pilot who goes ahead of the car of the governor when he is going places. Don't take the pilot for the governor. Intellect is nothing more than the pilot who clears the road and controls traffic so the governor's car can pass undisturbed. So the master comes behind the servant. Emotion is the master and intellect the servant. All that is significant and beautiful in life flows from emotion, from feeling. But there are people who take the pilot for the governor and bow down to him. They say, "We are intellectuals, we take the pilot to be the governor." Let them say what they like; even the pilot is laughing up his sleeve.

Some people think it is the weaklings who shake and scream; the strong ones are those who find it difficult to go into it. They don't know, they don't know at all. It is otherwise; it only happens to the strong, while the weaklings stand aside. Because to be in a particular posture for one full hour is possible only for the very strong willed persons, not the weak ones. The weaklings **breathe** deeply for a minute or two, and then they give up. And it is they who say that it is for the weak, that it is a weakness. They cannot even **breathe** deeply for an hour; they cannot ask "Who am I?" for ten minutes. Please don't harbor such illusions.

These are just rationalizations, intellectual ways of escaping from **meditation**. This is how we protect our ego and run away. So we say it only happens to the weak, while we are very strong people. This is an amazing statement. The truth is that everything that is great and significant in this world is achieved by the strong; the weaklings are good for nothing. And **meditation**? **Meditation** calls for the ultimate strength. The so called intellectual will say that only the weak people go through these experiences. And he himself could not do it because the person sitting next to him was crying; because of him he failed. But the man who was crying was not even conscious of it, he was not even aware if someone was watching him and thinking of him. He was completely involved in his own efforts. And involvement with perseverance is a thing of great strength; the weaklings cannot have it.

Therefore don't try to protect your ego for nothing. And don't say you are strong and strong willed and that you are intellectuals and the rest of it. Know this much – that you cannot do it – and don't find excuses for not doing, and don't embellish your weakness with good words. If you glorify your weakness, it will become a thing of endearment to you, and then you will miss **meditation** forever. Simply know that this does not happen to you. If it does not happen, it simply means that you are weak and you lack something. Try to find out and understand your weakness and remedy it. Don't mistake your

weakness for strength; don't give it a good name.

A friend came and said that it all seemed hysterical, as if a few persons had attacks of hysteria. He does not know at all what is hidden in the Pacific of life. By calling it hysteria he is only guarding his ego. So he has come to a conclusion that those who shake and shriek are insane people. And he thinks he himself cannot go through such experiences because he is sane. But if he is right then Buddha was insane and so were Mahavira and Jesus and Socrates and Rumi and Mansoor. But it is far better to join the tribe of these blessed madmen than to remain with the so called sane people. And we are going to join them, because what these madmen have had, the sane ones can never have.

When energy rises with great intensity, it raises a veritable storm within you. It is not insanity. If it is so, we cannot be still and quiet again. And we do become still and quiet after completing these three stages, which means there is nothing hysterical about it. Ask a person in hysteria to relax, to be quiet; he cannot do so; it is simply not in his hands. But whatsoever is happening here is within our control; it happens because we help it to happen, because we cooperate with it. That is why the moment we with draw our cooperation it immediately comes to an end.

There is only one criterion to know sanity from insanity. He who is his own master is sane and he who is not his master is insane. Now this is a very interesting criterion. When I ask those here who are going through such experiences to relax and to be quiet, they immediately do so. But if I ask the so called sane people who are also here, to still and quieten their thoughts, they will say it is not possible to do so – howsoever they try, they cannot quieten their thoughts. So it is they who are insane, who are mad. What you cannot manage is insanity and what you can manage is sanity, is health.

When you will be able to turn your mind on and off at will, when you will say "No more," and the mind will stop then and there, only then can you think that you are sane, that you are healthy. But the reality is just the contrary. You say "No more" and your mind says, "Say what you may, but I will do what I want to do, I will go where I want to go." You are moving heaven and earth to quieten your thoughts, but they simply don't listen, they go their own way. You are sitting in a temple singing hymns of praise to God and your mind is watching a movie in a cinema house at the same time. No, any amount of your bhajans and prayers cannot stop the mind from watching the movie. It does not give a dime for all your pleadings.

But man is very cunning. He hides his weaknesses behind beautiful words, and feels at ease by denigrating the goodness of others, by calling names. Beware of this. The best thing is not to think of that at all. Who is going through what is very difficult to know. Life is so mysterious that it is better not to think about others. It is enough if you can think and take care of yourself. Think out this much – whether you are insane, weak or strong – and only think about yourself. But we always do the contrary, we think about others. This is very wrong.

As I said, letting go of the body leads firstly to a **catharsis** of the repressed tensions and dissolution of the body blocks and complexes. And secondly, when the body moves by itself – you don't operate it, rather it operates on its own momentum – then its separation from you, from the soul becomes clear. Because when you see that the body is now whirling, that it is now at a

standstill, that the hands are shaking – not that you shake them, rather they shake on their own – then you know for the first time that your being and your body are different and separate. Then you will also know that it was not you, but your body that became youthful; and again it is not you, but the body that is going to grow old. And if this **awareness** deepens you will also know that you are not going to die; only the body will die.

When the body spins like a machine, you will know in depth, that the body is really separate from you. This you will know only when you absolutely let go of the body.

And in the **third stage** we ask: "Who am I?" Even as one knows that he is not the body, even as one knows that he is not the **breath**, one still does not know who he is. It is a negative knowing that one is not the body, that one is not the **breath**; it is not positive. What is positive knowing? It is to know who he is, which he has not known yet. So in the third stage we ask: "Who am I?" But who do we ask? We direct this question to ourselves, and to no one else. We are going to fully flood ourselves with this question "Who am I?" The day you will be absolutely filled with this question the answer will come, and it will come from within you. Because it can't be that at your innermost level you don't know who you are. If you are, you also know who you are.

But it is necessary to take the question to that inmost depth. For example, there is water within the earth, and we are thirsty here sitting on the surface of the earth. If we want to quench our thirst it will be necessary to dig a well thirty feet deep where water is available. If we have a question "Who am I?'', its answer is lying somewhere thirty feet deep in us. But there are many layers between us and that answer, and these layers have to be removed to reach the answer. So the question "Who am I?" works like a spade. The greater the speed and force with which we ask the question, the deeper we dig the well. But we fail to ask with that speed and force.

Many a time very strange things happen. A friend has been going through an extraordinary experience during the morning **meditation** for the last two days. And it is worth understanding. He asks the question with all his might, and he works hard. There is nothing lacking in his efforts. And he is also not wanting in his will. But, as I said, the mind has layers upon layers. He asks from the upper layer "Who am I?," and he asks it with such force that he blurts out the question "Who am I?" several times. But in between the repetition of this question, another question pops up: "What will it do? What will it do?" suggesting that this asking would not do a thing. Who is asking this second question? You ask "Who am I?" but then who is he who asks "What will it do?" It is another layer of your own mind which says, "This questioning is not going to work, you are uselessly asking it again and again; better keep quiet."

So while one layer of our mind asks "Who am I?" another layer comes out with a retort, "This won't work, better keep quiet."

If your mind remains fragmented, you will not be able to go very deep. That is why I ask you to bring all your energy to asking "Who am I?" so that slowly, slowly your entire mind gets involved in it and you ask with total mind "Who am I?" And when only the question will remain, nothing else but the question, it will sink in you like an arrow and the answer will come forth. Then the answer will not be late in coming even by a second.

The answer is within us.

Knowledge is within, but we have never invoked it, we have never

provoked it, awakened it. It is ever prepared to wake up. These three stages are meant for this purpose. But these stages are like steps to the temple of **meditation**; they are on the outside of it. They take you up to the gate and leave you there. Entry through the gate happens in the **fourth stage.** But one who does not climb these three steps cannot hope to enter the fourth – the gate. So remember, it is essential that you invest all your energy in tomorrow's **meditation**, since it will be the last day of the camp. Bring all your energy into these three stages. If you do so, the fourth stage will happen on its own. You will not have to do the fourth, it will happen.

Three you will do, the fourth will happen.

Osho,
With the attainment of the fourth will the first **three stages** drop off?

Then there is no question. If the **fourth stage** is attained, then there is no question. Then one will see for himself if anything need be done. If the need is felt he will continue doing it; otherwise it will drop. But even this thing cannot be said beforehand. It cannot be said beforehand, because if we raise this question before the fourth has actually been attained it means that we don't want to do these three stages and so we are trying to escape them. You seem to be rather anxious to get rid of these, and that is why I am not going to say that they will drop. Because if I say it you will not go for them at all, you will drop them right now. They will drop, but it is a matter that should come after the **fourth stage** has been attained. It should not be raised before.

Our mind deceives us in many ways. When you ask this question you are not aware why you ask it. You ask it with a motive to get rid of these three stages. But if you get rid of these, know well that the fourth stage will never happen. But why this fear of these three stages?

The fear is there. And these stages are meant to wipe out this fear.

The fear is that the body can do anything, and there are things you don't want it to do. But what can it do? You can dance, you can cry, you can shout, you can fall down. But what is the difficulty about it all? You **breathe** deeply in the **first stage**, and in the second you continue **breathing** and let go of the body. There should be no difficulty whatsoever in **breathing** deep and fast and letting go of the body. You don't have to make any effort to dance; if you dance, it will impede deep **breathing**. But if dancing happens on its own, it is okay. Whatsoever happens, just let it.

Our difficulty is that either we do a thing or we resist it; we don't allow anything to happen on its own. We are ready to do anything; we will either dance or prevent it. But we will not let go of anything, we will not allow it to happen spontaneously. Man's whole civilization is suppressive. We have suppressed many things within us, and we are afraid of opening the Pandora's box. We are really frightened; we seem to be sitting on a volcano. We are ridden with many many fears; it is not just a question of dancing. The fears are deep rooted.

We have repressed ourselves tremendously, and we also know what is likely to come out of the basements of our minds. The son had wanted to kill his father, and he is afraid that this thought might surface. The husband had

thought of strangling his wife, although at the same moment he had said to her that he could not live without her even for a moment. This desire to kill his wife is repressed in his mind, and he fears it can erupt anytime.

Gurdjieff was a mystic and he was one of the most remarkable men of our times. Whenever a person went to him for spiritual guidance, the first thing that he would do was to make him drunk daily for fifteen days and study him in his drunken state. And unless he studied him in a state of drunkenness he would not initiate him into sadhana or spiritual discipline. He would make him drunk every day so that all his repressed neuroses were uncovered before him and he knew what type of a person he was and what he had repressed in his unconscious. Then only he would suggest the necessary sadhana – what he called Work – for him. If the person refused to drink with him for fifteen days, Gurdjieff would immediately ask him to go home. Perhaps no other Master in the world has used drink in this manner. But he was very intelligent and wise, and his understanding of men was very deep and valuable. Because we have repressed too much, there is no end to our repressions. And they are incalculable.

It is because of these repressions that we are afraid; we are afraid of their being exposed. We are afraid lest we should speak out something that we don't want to say, that we don't want others to know. Now if someone has committed theft, it is just possible that when he asks "Who am I?" he might blurt out that he is a thief, a crook, a black-marketeer. So he is afraid of asking the question "Who am I?" And even if he asks it he does it in a faint voice, because he knows that he is a thief. He is afraid and so he suppresses the question. He does not want persons sitting by his side to hear it if he blurts out that he is a thief. And he can blurt it out, there is not much difficulty about it. So there are good reasons for us to ask if these three stages can be dropped and if we can do without them.

But no, you will have to go through these stages. They may drop, but only after you have done them thoroughly. And whatsoever comes out from your inside should be allowed free passage; don't impede it. Any amount of filth is hidden there; it will surface and cathart.

The masks that we wear are not our real faces; that is why we are so fear stricken. Now a person has heavily made up his face with cream, greasepaint and powder; he will be very afraid to drop his makeup. If he does so his real face, which is ugly and hideous, will show itself. And he is afraid that others will see his real face. He has taken great pains, standing before a big mirror, to give himself a face-lift. So he is frightened that if he gives it up his face may become so horrible that no further makeup will help him. He will say he can give up anything but not his facade, his makeup. He will try to save it at any cost. All our faces are made up and false; they are not real. And don't think that people who don't use cosmetics don't make up their faces. There are all kinds of makeup, and some makeup is so subtle that it does not need cosmetics.

It is for this reason that you fear, that if you let go of yourself during **meditation** your mask may fall down exposing your real face, and that someone might see it.

But these fears are dangerous, and they will not allow you to go within. So they have to be dropped.

Tomorrow is the last day of the camp, and it is going to be full with possibilities. So you have to be filled with tremendous hope and trust when you do tomorrow's **meditation**.

Firstly, all those who are having some kind of experiences here will do **meditation** standing. If any thing has been happening to you, even if a little bit has been happening to your body, you will do well to stand up tomorrow and **meditate**. Because movements in a standing position can be the fastest and the most intense, too. In a standing position the flow of energy is at its highest.

Up to now I did not ask you to stand up because you were lacking in courage even for doing it sitting. Now if you do it standing, the impact of energy on you will be tremendous. As I said that you can burst into a dance, a mad dance, it can really happen when you do it while standing. Since tomorrow will be the last day, and some ten to twenty friends have achieved good depth in **meditation**, so they in particular will for sure stand up. I am not going to name them; they should do it on their own. And it has to be so right from the beginning of **meditation**. Of course, one can stand up anytime if he feels like doing so. And remember that you have to allow everything to happen unimpeded.

Osho,
Is this matter of **meditation** the same as autohypnosis?

This **meditation** agrees with autohypnosis to a large extent, but at the last point it parts company. It is largely linked with hypnosis; its first three stages, except the **witnessing** part of it, belong to hypnosis as such. The **witnessing**, which is needed throughout its practice, the **awareness** on the part of the meditator that **breath** is in and out, that the body is shaking and spinning, that he is a watcher on the hill – this **witnessing** has nothing to do with hypnosis. This is the difference. And the difference is fundamental, basic. But the rest of it is a process of hypnosis.

The process of hypnosis is very significant; linked with **witnessing**, it becomes **meditation**. But hypnosis separated from **witnessing** becomes unconsciousness. You will become unconscious, if you use hypnosis alone. And you will be awakened if you use **witnessing** with hypnosis. So the difference between the two is vast. But their ways are similar to a great extent; it is only at the end that they part with each other.

In Search of the Miraculous, #6

THE FIRST STAGE

Close your eyes and begin deep **breathing**. Inhale deeply and exhale deeply, and **watch** within that a **breath** came in and another **breath** went out. Draw a deep **breath** in and expel a deep **breath** out... Take a deep **breath** in and take a deep **breath** out. **Breathe** deeply, **breathe** deeply, **breathe** deeply. Bring all your energy into it. For ten minutes **breathe** hard – in and out.

Breathe deeply – in and out. **Breathe** deeply, **breathe** deeply. And exert yourself absolutely.

Breathe deeply, **breathe** more deeply, **breathe** still more deeply. And keep **watching** within; remain a **witness** to each **breath** coming in and going out. **Breathe** deeply, **breathe** deeply, **breathe** deeply, and keep observing, keep **witnessing**. See a **breath** is coming in and another going out. And invest all your strength in deep **breathing**. **Breathe** deeply, **breathe** more deeply and **breathe** still more deeply.

For ten minutes bring all your might into play. **Breathe** deeply, **breathe** deeply, **breathe** deeply, **breathe** deeply, **breathe** deeply. And keep **watching** within that a deep **breath** comes in and another deep **breath** goes out. And expend all your strength in **breathing**. Don't save even an iota of it. Exert yourself to the maximum. Deep **breathing**, deep **breathing**, deep **breathing**. Let the body turn into a mass of energy. Let there be nothing but **breathing**. Let the body turn into electricity. **Breathe** deeply, more deeply, still more deeply... Deep **breathing**, deep **breathing**, deep **breathing**, deep **breathing**, deep **breathing**. No one should lag behind; so use up all your energy in **breathing**. **Breathe** deeply, **breathe** deeply...

Now only five minutes are left, so exert your maximum. We shall then enter the second stage. **Breathe** deeply, **breathe** deeply, **breathe** deeply, **breathe** deeply, **breathe** deeply, **breathe** deeply. Let the body become a machine, a **breathing** machine. Let there be nothing but **breathing**. So **breathe** deeply, **breathe** more deeply, **breathe** still more deeply. Bring into play your entire strength, spare nothing... only **breathing** remains, only **breathing**. Don't shirk, don't withhold, don't slacken efforts; spare nothing, set in motion your entire power. Bring all your energy into play. Put all your strength into **breathing**. Bring all your might to deep **breathing**.

Don't shirk, don't slacken efforts, don't lag behind. Let the whole atmosphere be charged. Do your very best and it will happen. Invest all your energy and you will make it... **Breathe** deeply, **breathe** deeply, **breathe** deeply, **breathe** deeply, **breathe** deeply. And exert your maximum.. . See that you don't slacken the momentum. I am now very close to you and asking you to do your very best so that you don't have to say later that you could not make it. So bring all your energy into **breathing** fast and deep. Bring all your energy. Bring all your energy. And **breathe** deeply, **breathe** more deeply, **breathe** still more deeply, **breathe** fast and deep. The deeper you **breathe** the easier it will be to awaken the energy. Then the kundalini begins to rise up. **Breathe** deeply, **breathe** deeply, **breathe** deeply, **breathe** deeply. Kundalini will rise up, only you **breathe** fast and deep. **Breathe** deeply, **breathe** deeply, **breathe** deeply, **breathe** deeply... Energy will ascend, you just **breathe** fast and deep. **Breathe** deeply, **breathe** deeply, **breathe** deeply.

Now only two minutes are to go, so go at it with your total strength. Deep **breathing**, deep **breathing**, deep **breathing**, deep **breathing**. **Breathe** as deeply as you can. Only two minutes are left, so exert your maximum. Then we will go over to the second stage. Deep **breathing**, deep **breathing**... deep **breathing**... If something is rising within, let it rise... Now the last minute, bring your entire might into it. We then pass to the second stage... **Breathe** fast and deep... and do it with all your vigor. **Breathe** with all your strength. Energy is rising within, so don't spare your self. Bring all your energy into play. **Breathe** deeply, more deeply, still more deeply. Put all your energy into

breathing. Hammer your inside with fast and deep **breathing**, and energy will begin to wake up. Deep **breath**, deep **breath**, deep **breath**, deep **breath** and deep **breath**. Now we are going to enter the second stage. So **breathe** deeply, **breathe** more deeply and **breathe** still more deeply. I am telling each one of you directly to invest your total energy into **breathing**. Deep **breathing**, deep **breathing**, deep **breathing**, deep **breathing**, deep **breathing**.

Now on to the second stage.

THE SECOND STAGE

Continue to **breathe** deeply, and let go of the body. Whatever happens to the body, let it happen. If it cries, let it cry. If it laughs, allow it. If it dances, leave it free to dance. Allow everything that happens to the body. Let go of it. Don't resist. Don't interfere. Leave the body alone... Leave the body alone. Allow everything that happens to the body. Let go of it completely. Allow whatever happens to the bodily limbs; let go of them. Let go of the body. Whatever happens to the body for these ten minutes, let it happen unimpeded..let go of the body. Let go of the body utterly. It will dance. It will jump. Allow every thing that happens to it on its own. If the energy within will rise, the body will express it through dancing, jumping... allow it to do so. Let go of the body absolutely. *Let-go* is the key word.

Let go of the body, and continue to **breathe** deeply. When inner energy will rise, the body will dance, jump and tremble; allow everything that happens to it. The body will roll on the ground, it will yell and scream; don't resist. Let go. Let go of the body completely so that you see it separate from you. Let go of the body; let go of the body absolutely. Leave the body to itself. Let go of it utterly. Let it be just an instrument of electricity. It is dancing. It is jumping. It is trembling... Let go of it. The body is crying. The body is laughing. Leave it alone to do what it likes. You are separate from the body; let go of the body. Let what happens to it; don't resist. Some friends are resisting, don't do so. Let go. Don't resist in the least. Let it happen what happens to it... The body has to be wholly tired out. Cooperate with the body. Allow everything that happens to it... The body has to tire itself completely. Let go. Let go totally. Let what happens. Let go. Let go. Don't resist. See that you don't resist. Don't resist at all. Let go. Let go utterly.

Now five minutes remain, so let go of the body wholly. Cooperate with it in whatever happens to it. Whatever the body does, you cooperate with it. Let it laugh if it chooses to. Let it cry if it wants to. Let it dance if it begins to dance. Don't obstruct, don't resist. If it hops let it. Let go. Let go entirely.

(Microphone stops working for a while as the operator left his job and joined the **meditation**, and Osho had to lead **meditation** without the help of mike.)

Let go of the body utterly. And allow fully whatever happens to it. Let go with y our whole might. Let go. Now only two minutes are left to go. So let go of the body absolutely... The body is separate from you and you are separate from the body. Allow everything that happens to the body... you are separate from the body. For two minutes leave the body to itself absolutely. Then we go over to the third stage. Let go, let go, let go of the body in every way... **Breathe** deeply and let go of the body. Let the body be tired out. Let go. Let go. Let go. **Breathe** deeply and let go of the body... If the body dances let it. Let go of it completely... Bring your entire might to it before we enter the third

stage. Let go of the body; let go. Now only a minute remains, so let go of the body utterly. And allow everything that happens to it. For one minute let go absolutely. Let go. Let go. Let the body shout, cry and laugh. Let go completely. Let the body do what it wants to do... You will see clearly that you are separate and the body is separate. Let go of the body absolutely, and then we go over to the third stage. Let go. Let go... Cooperate with it. Let go of the body and enter the third stage.

THE THIRD STAGE

Ask from within: "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" For full ten minutes let the body dance and whirl, let deep **breathing** continue and continue asking inside, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Exert yourself fully and ask, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Go on asking with full strength, "Who am I? Who am I? Who am I?" Go on asking with full strength, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Ask: "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Ask with your entire might, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Ask, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?" Bring your entire energy to it and ask, "Who am I? Who am I? Who am I? Who am I?" Put into action your whole energy and ask, "Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

Now five minutes are in hand, so give of yourself wholly to the question, and then we will relax and rest. Let go of the body and continue asking from within, "Who am I? Who am I?" Exercise your entire might, use your complete strength and ask, "Who am I? Who am I?" Bring your whole energy to it and ask, "Who am I? Who am I?" Exert yourself absolutely and ask, "Who am I? Who am I?" Apply yourself to the maximum and ask, "Who am I? Who am I?"

Now only three minutes remain and then we will rest, so ask with all your vigor, "Who am I? Who am I?" Tire yourself out. Energy is rising within... "Who am I? Who am I? Who am I? Who am I?" Now only two minutes, so ask, "Who am I? Who am I? Who am I?" Go on asking, "Who am I? Who am I? Who am I? Who am I?" Last two minutes, and then we will rest, so put into action your whole strength and ask, "Who am I? Who am I?" Energy is awakening inside, so let the body dance with abandon. Let go and ask, "Who am I? Who am I? Who am I? Who am I? Who am I?" Let the energy within awaken fully and ask, "Who am I? Who am I? Who am I? Who am I? Who am I?" Go utterly mad, and ask, "Who am I? Who am I? Who am I? Who am I?".. Tire yourself out, after which you will relax and rest..."Who am I? Who am I? Who am I?"

Now the last minute, "Who am I?" Let the body dance with abandon, if it wants to..."Who am I? Who am I? Who am I? Who am I?" Before we enter into relaxation, bring your maximum energy into it. Exert yourself to the maximum in this last minute, and ask, "Who am I? Who am I? Who am I? Who am I?" Don't miss the opportunity; exert yourself to the very maximum..."Who am I? Who am I? Who am I? Who am I? Who am I?" Put in your last drop of energy, and then we enter relaxation, "Who am I? Who am I?

Who am I? Who am I? Who am I? Who am I? Who am I? Who am I?"

THE FOURTH STAGE

That's all, no more. Drop everything. Drop asking, drop deep **breathing**, stop all activity and keep lying wherever you are. Those who are standing should keep standing. But if someone wants to sit or lie down, he can... Let everything be still and quiet, quiet and empty... Neither ask nor do anything. Just keep lying as if you are dead, as if you are not... The storm has passed, leaving behind inner peace... Everything has been erased... Everything is silent. The storm is gone... so lie and relax, relax for these ten minutes. It is in this silence, in this emptiness that he comes whom we have been seeking... Just keep lying relaxed and quiet... No more deep **breathing**, no more asking "Who am I?" Doing nothing. Give up everything. If you are standing keep standing. If you have fallen on the ground, remain so. Keep lying if you are already in that position. Be dead for these ten minutes, as if you are no more... The storm is over and there is peace all around. There is silence all over...

It is in this emptiness, in this void that something will happen, some flower will bloom, some stream of peace will sprout forth, music of bliss will be heard. It is in this very void that God comes. Await him, await, await him... Keep lying, keep lying. Await, await, just await. Everything is exhausted. Everything is empty... Await, await. I am now going to be silent for ten minutes. And for these ten minutes you lie quiet.

As if you are dead, as if you have disappeared. Only emptiness remains. Everything is quiet. Every thing is peaceful. Everything is silent. It is in this silence that God comes... This emptiness is the gate through which he enters us. Await, just await... As if you are dead. As if you have disappeared. The storm is gone leaving behind only peace and tranquillity. Await, await, just awaiting...

It is in this very moment that something happens. Await silently. Await silently. Everything is empty, void. Await. Await. Await... As if you are no more; but someone within is awake. Everything is empty, void; but inside a light is shining that sees, knows and understands. You are effaced, but some entity within is awake... It is all light inside. Streams of bliss flow within. God is very near. Await. Await... As if you are dead. As if you are no more. As if you have disappeared. As if you are wiped out. Lose yourself the way a drop loses itself in the ocean... Await quietly...

It is in this losing that one wins, one attains. Just await. A quiet and silent light shines within. Inside you a deep bliss shines forth. Within you a river of bliss is going to flow. Just await. Await... Bliss will flow within. Light will descend within. Awaiting, awaiting and awaiting. As if you are no more. As if you are dead. As if you have disappeared. Everything has turned void.

And it is in this void that you have God's darshan, his vision. It is in this void that you get his glimpse. And it is in this void that you attain to him. Await. Await. Await... See within, someone is arriving. See within, someone is awakened. See with in, some bliss has become manifest – a bliss that you have never known, that is utterly unfamiliar and unknown. See, every fiber of your being is filled with something unearthly. Await. Await...

Now bliss and bliss alone remains. Now light and light alone remains. Peace and peace alone re mains. Await. Just await. In such silent moments he comes. In such silent moments you meet him. Await. Await. Await... He

whom you are seeking is very close by. He whom you are searching for is near at hand. Await. Just await. Await silently.

Now slowly come back from the world of bliss. Now slowly, slowly come back from the world of light. Very gently leave the inner world. And open your eyes very slowly and gently. If your eyes don't open then cover them with your palms and then open them gently. No one should hurry though. Those who have fallen down and find it difficult to rise should first **breathe** deeply and then rise very slowly. Rise up very silently. Without speaking, without any noise. And those standing should sit down very silently, and open their eyes gently. Come back from the world of **meditation**.

The morning session is over.

In Search of the Miraculous, #7

Osho,
A great mystic of Russia, George Gurdjieff has written a memoir of his spiritual adventures known as *Meetings with Remarkable Men*. In the book he says that he was much impressed by a discussion with a Sufi dervish on yogic *pranayam* and *asanas*. The dervish had warned him against all kinds of breathing exercises, because any change in the natural breathing system brings about disorder in life with disastrous results. What do you say about it?

There is some truth in what he says about pranayam and other **breathing** exercises. In fact, there is no falsehood which does not contain a grain of truth; it cannot be otherwise. Every lie has a little of truth in it. And it is this small element of truth that impresses one. But with it, the lie goes along and finds credibility; otherwise one would not know about it.

Now it is true that we should not possibly interfere with and obstruct the natural ways of our life; otherwise there is going to be trouble. It would be good if we didn't impede the natural functioning of our bodies; we should not interfere with the way we **breathe**, the way we walk, stand or sit. Because as soon as we place hindrances in their way, changes begin to happen.

Remember that any kind of loss means change, and gain also means change. Both loss and gain are changes. So if you want to remain as you are, then it is just proper that you don't interfere with your **breathing**. But if you have somewhere to go, if you want to bring about a change, a transformation in your life, then you will have to take the risk. The risk is if you bring about a change in your **breathing** pattern, it will change your whole lifestyle. If you are satisfied with being as you are, if you think it is okay as you are, then you need not do a thing. But if you feel that is you are is not enough, then you will have to make a change.

And then a change in our **breathing** becomes important to us, most important. And as soon as you make a difference in your way of **breathing**, many things in you will begin to fall apart, and many other things will begin to be put together. Now, after thousands of experiments, it has been found what it is that will drop away from you and what it is that will be put together and added on to you. It is now as good as settled – a veritable science.

A few things are known to all of us from our day to day experiences. For

instance, when you are angry, your **breathing** undergoes a change; it does not remain the same. And **breathing** changes even as you feel quiet and silent; it will not be what it used to be. And if you know how you **breathe** in a state of silence, then you can create that state by regulating your **breathing** in a way that corresponds with silence.

Both mind and **breathing** are interconnected.

When the mind is sexually aroused, the pattern of **breathing** immediately undergoes a change. So if in a state of sexual arousal you don't allow your **breathing** pattern to change, sexuality will disappear instantly. The desire for sex will cease; it cannot last any longer. For anything to happen, everything in the body mechanism needs to be in a particular state of alignment with everything else. So if you begin to **breathe** slowly when a strong wave of anger assails you, anger will evaporate; because it will find no room in slow **breathing** to stay as it is.

Therefore the discipline of **breathing** has great significance. A change in **breathing** effects a corresponding change in your mind. And there is no danger involved when it has been established – and established very scientifically – how mind behaves in different states of **breathing**. There was danger of course in the initial stages of this experiment. In fact, danger is there even now in the experimental stages of every new adventurous search in Life. But as the experiment succeeds it turns into a scientific law. For instance, it is impossible for a man to be angry if he keeps his **breathing** steady and calm. Both anger and calm **breathing** cannot go together. The contrary is also possible. If you begin to **breathe** the way you **breathe** in anger you will shortly find anger arising in your mind.

Pranayam, or the discipline of **breathing**, has discovered many methods for the transformation of your mind.

It would be good to understand the difference between what we call artificial **breathing** and what we call natural **breathing**. What you know as natural **breathing** is not that natural. If you understand it rightly you will know that it is all artificial **breathing** which you have become accustomed to. Because you have been **breathing** this way for a very long time, ever since your childhood, you have become used to it. It has become your habit – a second nature. Really you don't know what natural **breathing** is.

You **breathe** in one way during the daytime, and during the night you **breathe** in quite another way. Your **breathing** during the day has been artificial. In the night during sleep, natural **breathing** takes over – process, which is operative during your sleep, is more natural than your daytime **breathing**.

We have gotten into a certain habit of **breathing** during waking hours which is not natural, and there are reasons for it. If you are a little alert about your ways of **breathing** when you are in a crowd and when you are alone, you will find that they are quite different from each other. You will also find that the way of your **breathing** changes as soon as you are alone after leaving the crowd.

You **breathe** in a certain manner while you are with the crowd, and you **breathe** quite differently when alone. Being surrounded by a crowd, your mind is tense and your **breath** is short and shallow; it does not go deep. But when you are sitting alone and relaxed, your **breathing** becomes deep again. And when you go to bed in the night, it becomes completely deep during your

sleep. You never **breathe** so deeply during the daytime; while awake, you never **breathe** so naturally and deeply that it is loud and you hear it.

What is known as our natural **breathing** is not natural; it is only conditioned and artificial **breathing**. It is so patterned that it has turned into a habit.

Children **breathe** in a way that is quite different. Put a child to sleep and then watch him; he breathes with his belly, and as he breathes it is his belly which rises up and goes down. But grown-up people **breathe** with their chest, and so it is their chest that moves up and down with **breathing**. The child breathes naturally rally. And if you begin to **breathe** the way children do, your mind will slowly get into the same state as that of a child; your mind will be as innocent as the child's. Or conversely, if you become as innocent as a child is, you will begin to **breathe** with your belly.

That is why statues of Buddha made in Japan and China are quite different from statues made in India. In India, Buddha's images have a small belly and a large chest. It is quite different in Japan and China; all his images in those countries have a large belly and a small chest. To us, Japanese and Chinese statues of Buddha look odd; we think they are misshapen and ugly. But in fact, it is the right thing; because when a man of silence like Buddha breathes, he breathes with his belly – which is the natural way of **breathing**.

Such an innocent person as Buddha cannot **breathe** with his chest, which is unnatural and artificial. And when one breathes with his belly, the belly is bound to be large and bulging. So the large belly of Buddha's statue is symbolic. It might not have been so large actually, but it has to be depicted the way it has been depicted. And the reason is that a man like Buddha breathes with his belly, and he is as innocent as a child.

When we understand this, we can take steps to more to natural **breathing**. As it is, our **breathing** is unnatural, artificial. The dervish is wrong to tell you not to **breathe** artificially. In fact, our **breathing** is already artificial, unnatural enough. But as our under standing of it will deepen, we will increasingly **breathe** naturally. And when our **breathing** will be utterly natural, the greatest possibility of our life will begin to actualize and unfold itself from within.

It is also good to know that the practice of sudden artificial **breathing** is beneficial.

Here, one thing should be clearly understood: that where there is gain there is loss as well. A person runs a shop which brings profit and loss in the same measure. And another person is gambling in which he is a winner and loser in the same measure. The ratio of gain and loss is always the same. So the dervish is right in saying that it is dangerous to interfere with one's **breathing**. But it is only a half truth. It is full of possibilities too. It is a gamble.

So if sometimes we **breathe** for a little while in a completely unnatural manner – unnatural in the sense that we never have breathed this way – we will begin to be **aware** of very new states, new situations within us. These are situations in which we can go mad, and we can also be liberated in such situations. We can be insane and we can also become free in such situations. Both the possibilities are there. And since it is we who create these situations in us, we can very well control and undo them when we think it to be necessary. So there is no danger. Danger is possible only if we cannot undo them. But because we have brought them into being, we can very well

terminate them as soon as we wish.

Such situations are in your hand, because every moment you know where you are moving, whether you are moving towards bliss or you are moving to wards misery, whether you are moving towards peace or towards danger. At every step you know clearly what is happening. So there is no danger whatsoever.

And if the pattern of **breathing** is changed very suddenly and briskly, then your whole inner state undergoes a complete change. We can never know, in our habitual way of **breathing**, that we are separate from the body. The habit which has become ingrained in us has bridged the two; it works as a bridge between the body and mind, and we have become so accustomed to their being one.

It is like you go home every day, and every day as you reach your house you automatically turn the wheel of the car and find yourself standing on the porch. You don't have to think about it – never. But what will happen if one evening as you turn your car to the left as you have been doing every day, the car turns to the right, and your familiar road disappears, and instead an altogether different road appears in sight? You will suddenly get puzzled and bewildered and find yourself in quite a strange and incredible state of mind. For the first time you will become fully **aware**.

Strangeness of a thing immediately shakes you out of the rut of unconsciousness; it puts an end to your psychological sleep. Your unconsciousness can never end in a world that is well organized and settled, and where everything repeats itself mechanically every day. Your unconsciousness goes when some thing unexpected, strange and amazing happens, and happens suddenly.

For instance, I am talking to you here. This will not bring you out of the state of unconsciousness. But if suddenly this table starts talking, not even one person will remain unconscious here. It will be impossible for you to remain unconscious if this table starts speaking. Even a thousand words of mine are not enough; you will hear them unconsciously. But one word from this table and you all will reach a state of **awareness** as you have never known before. Why? Because it is strange, it is weird, it is out of the way. It is this strangeness that upsets your inner state and breaks its established patterns of behavior.

So when the experiences of **breathing** put you in an utterly strange situation, then new possibilities of spiritual growth open up before you; you attain to **awareness**, and then you really see something.

And if someone can go mad consciously, it would be a great experience; no other experience could be greater than this. But he should be mad and yet re main **aware**. In the **Dynamic Meditation** that I have devised, such a space can be created where you remain fully **aware** within, and you go completely mad without. You go so mad that if someone else had been in your place you would not hesitate to call him in sane. So you can very well call yourself insane. But all the same you are **aware** and **watching** that you are dancing and whirling. So both things happen simultaneously: your being **aware** and your going mad.

But since you are **aware**, how can you go really mad? Yet what is happening to you is the same that happens to a madman. It is in such a situation that a feeling of utter strangeness overwhelms you, and you separate

yourself from the body. Not that you do it, the separation happens on its own. You suddenly find that all connections, all communications between you and the body have snapped, that all bridges have broken, and all adjustments have collapsed. You find that everything relevant has become irrelevant; the day to day relevance of things is lost altogether. Things are happening on their own. Your hands are moving without your wanting to move them. Your eyes are shedding tears without you wanting to cry. You want to stop the laughter, but it continues in spite of you.

The creation of such moments of strangeness is very important for **awareness**. And they are created more quickly through **breathing** than through anything else. Where other techniques will take years, **breathing** will do it in ten minutes. This is because **breathing** is so deeply connected with our being that even a slight stroke on it reverberates throughout our being.

We have had very valuable techniques of **breathing**, but I do not give much value to pranayam or any methodical way of **breathing**. Because as soon as you systematize **breathing**, it loses its capacity to create a strange situation for you. As a person practices **breathing** methodically – inhaling with one nostril, withholding it for a while and then exhaling it with the other nostril – it becomes methodical, it becomes part of his habit. And it is the habitual **breathing**, it is the conditioned **breathing** that in its turn, bridges you with the body.

The **breathing** that I teach is absolutely non-methodical; it is without any rules; it is absurd. It is not a matter of exhaling, inhaling and withholding **breath** in a methodical manner. It is a way of creating a feeling of strangeness in you – to put you so out of gear, to put you in such utter confusion and chaos that you cannot put it into order again. If you again create an order in this disorder, your mind – which is so clever – will soon accept it and adjust itself with it. **Breathing** in any methodological manner will again turn into a system. But it will lose all strangeness about it.

What I want is that a moment should come when all your roots, all your associations snap in one sweep. A day should come when you suddenly find that you have no roots, no identities, no associations whatsoever; that you have no parents, no brothers and sisters, that you don't have even a body to you. I want you to be in that absurd state where one appears to be crazy.

Remember that if you land in this state unaware and without your efforts, you will really go mad. But if you reach it through your efforts with **awareness**, you cannot go mad. Because then it will be in your hands, and you can retrace from it any moment.

In my view, if a person suffering from mental disorder is persuaded to do **Dynamic Meditation**, there is every possibility of his being restored to sanity and health. Because once he finds that insanity is what he himself creates, he will also know how he can cure it. In the past, insanity had gripped him by itself; he had no hand in it. This **meditation** will show him how he can have a hand in creating it and then getting rid of it. Of course, the technique has its risks – but the risk is worth taking; it is full of possibilities. So a man can be cured of his insanity through the **Dynamic Meditation**. It can be used for treating the mentally sick with success.

For the normal person doing this **meditation**, it can be said with guarantee that he will never fall prey to insanity – because now he knows for himself how insanity is created. So he can very well turn off what he has turned on.

Now it will be impossible to drive him mad, because now he will always remain his own master. Now he knows the secret of insanity and sanity.

The **breathing** that I am talking about is non rhythmic and non-methodical. You cannot repeat it today the way you did it yesterday, because it has no method whatsoever. Not only that you cannot repeat your performance of yesterday – even today you can not end it the way you will begin. It will be what it will be.

And its only purpose is to see that your mind's conditionings, its habits, its set patterns are loosened. The dervish is right in saying that many nuts and bolts of your physical and mental structure will get loosened; actually they have to be loosened. At the moment this structure – with its conditionings, set patterns and habits – is so tight that because of it, separation of the soul from the body is not possible. Only when it is completely loosened will you know that there is something more within you, which was joined to the body and has not been separated.

But since this loosening happens through **breathing**, it is through a special kind of **breathing** that it becomes tight again; you don't have to do anything to tighten it. It is not necessary to do something to readjust it; it is readjusted by itself. Of course, if **breathing** results in a kind of insanity within you which gets out of your control – if it becomes an obsession and continues for the rest of the day – then it will be a bad thing indeed.

But if someone does it just for an hour and then leaves it, then everything falls back in place on its own. Afterward only the memory of the experience will remain with you. You will remember how you became separate from the body, and how you were again joined to it in an orderly manner. But now you know, even after being rejoined with the body, that you are separate. You know that you are separate, in spite of being united again with the body after the **meditation** had ended.

Therefore, this way of **breathing** is indispensable; we cannot do without it.

So the dervish is right in saying that interfering with **breathing** is dangerous. It has its dangers, indeed. But if we are seeking life abundant, we must be prepared to face a danger as great as our objective is. But there is a danger and there is a danger. There is danger which unexpectedly confronts us on its own, and we cannot escape it. And there is danger which we invite and create, and which we can get over any time we wish.

For instance, in the course of this **meditation** you go through all kinds of movements and actions. Someone is yelling, someone else is dancing and singing. But if they are asked to stop everything, they can do so instantly. They will stop, because everything was of their own making – this is one thing. And it is quite different if such things like crying and dancing happen to you involuntarily, without your cooperation. A lunatic is dancing on the road; his dance is compulsive. He does not know a thing about it, so he cannot do anything to stop it.

My understanding is that sooner or later, this **meditation** that I am giving you is going to be a therapy of great significance, and it will unavoidably become a way of treating the mentally ill and restoring them to health. And if it be possible that every child in the school goes through this **meditation**, he will be saved from insanity for the whole of his life. He will never be mad; he will be immune from this disease, because then he will be his own master,

master of his body mind.

The dervish, with whom Gurdjieff had a discussion on **breathing**, is a traveler of a different path. He never practiced **breathing**, and he experienced the situation of strangeness through some different way. And this is the trouble – the trouble is, that the knower of one way loses no time in calling other ways wrong. But a thing is right or wrong in the context of a particular way. What is wrong for one way may be quite right for another.

For instance, there is a pin in the wheel of a bullock cart. Now a person with a motor car can say that this pin is utterly useless. It may be useless in the context of the car, but it is as useful for the cart as any part of the car can be useful for the car. So nothing is wrong or right absolutely; everything is relative.

But this mistake is being repeated always. This Sufi dervish has attained through another path, whose techniques are different. A Sufi generally works upon his sleep, and not on **breathing**. For him, night vigil has great significance. He will keep awake for months; and a situation of strangeness can arise from long and constant wakefulness, as it arises from fast and hard **breathing**. If you can go without sleep for a full month you will land in the same state of madness which comes through deep and chaotic **breathing**.

Because sleep is a very natural phenomenon – it is as natural as **breathing** – the Sufi makes a frontal attack on sleep, and thus goes through very strange and weird experiences.

But night vigil has its own dangers, and they are greater than those inherent in chaotic **breathing**. This is a long and drawn out process: you have to keep waking for months together – night vigil of a day or two is useless. And if something goes wrong after you keep awake for two months, the wrong cannot be remedied in a second or two. But a wrong arising after ten minutes of **breathing** can be remedied in a second. If you go to sleep after two months of constant waking, you cannot make up the loss in twenty four hours. Maybe, you will not even be able to sleep after two months of night vigil.

The path of the Sufi is more dangerous, although night vigil is very useful. The seeker keeps waking night after night and waits patiently. The dervish who met Gurdjieff has followed this path.

The Sufi also uses dance as a device. Dance also can be a means to bring about separation of the body and soul, but the dance has to be one that is not learned and practiced and prepared. If you dance in a practiced way, it won't do. As I said, that **breathing** in the way of pranayam cannot bring about the separation of the body and soul – because pranayam is methodological – similarly, if someone repeats a prepared dance, he will soon identify himself with the body. But if I tell one of you here who does not know dancing that he should dance, and he suddenly begins dancing and prancing, he can make it. This is such a strange thing that you cannot identify yourself with it, you cannot know that you are dancing.

So these are the two methods that the Sufis use: night vigil and dancing. Some other methods have also been utilized. For example, the Sufis use wool for their garments. They wear woolen clothes in the typical hot climate of deserts – that is how they go against the body. Someone who fasts is also going against the body. Someone is sitting with one foot placed on a sharp nail, and another person sleeps on a bed of thorns. All these are devices to create that strange psychological situation where separation can happen.

It is, however, natural that a pilgrim of a particular path cannot think that the same situation can be created by other devices too. Gurdjieff's dervish knows nothing about pranayam. And he will harm himself if he practices something like it; it will do him real harm. In his case, the harm may be grievous. It will be like using the wheel of a bullock cart for a motor car – it will be dangerous. Now if a man on night vigil practices pranayam, he is bound to go mad immediately. He will go out of his mind the same night. And there are good reasons for it.

Your person just cannot stand the combined effects of the two exercises – night vigil and pranayam. That is why the Jainas did not use pranayam, because they created that strangeness through fasting. If they combine fasting with pranayam, they will be in deep trouble – the danger is really great. Pranayam has no use whatsoever for the Jainas; the Jaina monk will say that it is all useless. But he does not know that by denying pranayam he only wants to say that it has no place in his kind of spiritual discipline. Fasting does for him what pranayam does for others.

It is for this reason that the Jainas did not concern themselves with yogic asanas and the rest of it, be cause they can be grievously harmful for a person undergoing a long fast. Those who go for yogic asanas need a very soft and greasy diet like milk, butter and ghee, which are deeply satisfying. Fasting goes contrary to it.

Fasting makes you dry and arid from the inside. Fasting whets your hunger, and it would be damaging to do asanas in a state of burning hunger. The fire of hunger can rise to your brain and you can go mad. So the Jaina monk will tell you that yogasanas have nothing substantial about them, they are worthless.

But for the path that uses them, these yogic asanas have immense value. Done with the right kind of diet, they can work wonders. It is necessary that the body is in a smooth and supple state, as if it is well lubricated – hence the importance of soft and greasy food – because each one of its bones and sinews and nerves will have to go through great manipulation and transformation. The body will break if it is not sufficiently soft and supple. It has to be exceedingly flexible and supple.

Now these yogic asanas are nothing but strange bodily positions or postures which we normally do not adopt. And we have no idea how all our bodily positions are intimately connected with our mind.

When a person is anxious and worried, he begins to scratch his head. One can ask why he scratches his head – what has it to do with his anxiety? But if you prevent him from doing so, you will find that he can not be worried. To be in a state of worry, he will compulsively take his hands to his head. And if you restrain him from doing so, he will find it difficult to be worried. Every anxiety has some necessary physical associations with it; it is necessary that the muscles of your hand should be in a particular position in relation to your nerves. His anxiety can be activated only when his body takes its required position.

All the yogic asanas and mudras follow the patterns of our mind's different states. And they are the results of countless experiments and experiences.

As I told you this morning, asanas and mudras, bodily postures and gestures, form by themselves in the course of the **meditation** that you have

been doing here. After thousands of experiments it was found which kind of mudra is formed in a particular state of mind. Then the reverse process can also be worked out, in which you can attain to a particular state of mind by forming the mudra that corresponds with it.

For instance, Buddha sits in a particular way; and if you can sit that way it will be easier for you to attain to the state of mind which Buddha has, because every state of mind is bound with a corresponding position of the body. If you can walk as Buddha walks, if you can sit as Buddha sits, if you can **breathe** as Buddha breathes, it will be easier for you to achieve his state of mind. Or conversely, if you can attain to Buddha's state of mind, you will find a great similarity between your ways and Buddha's ways of walking and sitting.

Both things move parallel to each other.

Now persons like Gurdjieff – who in a sense was an uprooted person – cannot know it, because they don't have any tradition behind them, going back thousands of years. Moreover, Gurdjieff in the course of his wanderings met nearly two dozen mystics belonging to different schools. And it was from such diverse sources that he collected his wares. His wares consist of any number of parts belonging to any number of spiritual instruments – each of which is quite different from the other.

These parts were right in their own places, but when all of them were jumbled together they made a very strange assortment. That is why sometimes a Gurdjieff technique works on somebody, but it never works fully on anyone. Therefore, none of those who worked with Gurdjieff could attain to complete fulfillment. It is simply not possible, because when someone begins to work with Gurdjieff and something clicks, he becomes interested in the work and enters a path which is a medley of diverse paths. So, soon other techniques begin to operate on him in a reverse manner. This is so because Gurdjieff does not have a complete system of spiritual discipline. One should say that it is a multi-system, and incomplete at the same time. Many necessary links are missing, even in this chain of a multi-system.

Most of Gurdjieff is information has been collected from the Sufis. He has no knowledge of Tibetan yoga, and so far as knowledge of hatha yoga is concerned, it is inadequate. Besides, all his information about hatha yoga came from the opponents of this discipline, it came from Sufi dervishes. Gurdjieff is not an adept of hatha yoga. All his knowledge of yoga or kundalini was derived from hostile sources, or from those who were travelers of opposite paths.

So what Gurdjieff says on the basis of this information is inconsistent in many ways. For instance, his views on kundalini are wholly absurd. He does not know a thing about it. He goes on calling it "kunda buffer." This buffer is not a happy term. He means to say that it is because of the kundalini that you don't attain to knowledge; it works as a buffer, as a barrier between you and the ultimate. So it is necessary to transcend it by destroying it. According to Gurdjieff it is not at all necessary to awaken the kundalini. Now he does not know what he is saying.

There are of course buffer like things in our personality, and it is because of them that we can take many kinds of shocks in life. But the kundalini is not a buffer. Kundalini is a shock in itself, but Gurdjieff has no knowledge of it. It is the greatest shock possible. When the kundalini rises it comes to you as a most powerful shock. Of course, there are buffers in your system, but they are

a different thing; they work as shock absorbers. And it is necessary that these buffers are destroyed. But Gurdjieff takes kundalini itself to be a buffer, because he knows nothing about it. In fact, he has no experience of kundalini, because he had no opportunity to know it from the adepts of kundalini yoga. That is why many times incongruous things happen.

Men like Gurdjieff and Krishnamurti have been victims of such incongruity. The incongruity is that they could not have systematic knowledge of the secrets that lie behind terms and energies like the kundalini. In fact, such knowledge is very difficult to obtain. It is simply not possible in one lifetime. It happens only in the case of some rare individuals who learn and grow among some dozens of schools in the course of dozens of lives; otherwise it is impossible. If someone grows among dozens of schools – which will obviously take dozens of lives – only then it is possible that in his last life he will find a synthesis among the diverse spiritual disciplines. Otherwise it is not possible to find a synthesis.

What is usual is that a person attains to the highest through a single school, and then he need not take another birth. His goal is reached, his life is fulfilled. Therefore a synthesis does not happen. Of late, I have been thinking that a synthesis between the various spiritual disciplines of the whole world is possible, and that it is something worth working for. All the disciplines have to be approached from different ends and then put together. Everywhere the ultimate happening is the same; only its methods are different.

Now a Zen master throws a seeker out of the window. This only creates a space of strangeness in the seeker and nothing else. But the Zen master will say that there is no need of pranayam and that this bhastrika pranayam – bellow like **breathing** – is useless. There is reason for him to say so. One may ask that if bhastrika cannot do it. How can throwing one out of the window do? If you go and tell Buddha or Mahavira that someone attained to knowledge after being thrown out of the window, he will say you are crazy. Every day people fall down from rooftops or tree tops and none of them achieves knowledge.

But falling is one thing and being thrown out is quite different. Falling from the rooftop is like someone goes mad; but when a few people lift a man bodily and throw him out of the window, and he knows that he is being thrown out, then he will soon undergo an experience of strangeness about the whole thing. He is all the time **aware** and wondering about the whole situation when he is being thrown out, and when he falls down on the ground. And that is the moment when he becomes separate from the body.

Another Zen master picks up his staff and hits the seeker on the head. This is also strange. The seeker has gone to him for peace of mind, and the master hits him with his staff. This suddenly creates a moment of strangeness for the seeker. But it will not be so in India. If you hit someone here, he will hit you back; he will be ready for a fight. It will only happen in Japan, because this practice has found a place for itself in that country. People are aware that Zen masters can do something great through hitting the seeker.

If you go to a saint and immediately on seeing you he begins to insult your mother and sisters with four letter words, he will successfully create a situation of utter strangeness for you. You go to him in the belief that he is a knower of truth, and he openly hurls four-letter words at you! What a contrast! But this is okay only if you have some **awareness** of it; otherwise you will be

in difficulty. You may think you went to a wrong person and you will not visit him again.

But in certain schools, even rebukes and invectives have been used to create strangeness. There is a fakir in a small village called Saikheda near Gadarwara. You can never know how he will receive you when you go to him. He may use four letter words for you, and he can do anything weird and crazy. Maybe he will stand up in the presence of his visitors and start pissing. You would be utterly shocked. That is creating what is called a space of strangeness in you.

Apart from it, he would even attempt to beat you physically. And in his attempt to beat you, he can chase you for miles and miles. But people who understand him are much benefited just by visiting him. Those who don't understand, they dismiss him as a madman. And he has nothing to do with those who don't understand him. But he certainly helps those who care to understand him. Now a man whom he pursues for miles will certainly find himself in a very strange space. Just think of the situation: a man is being pursued by him and a thousand people are watching the scene. Undoubtedly a strange atmosphere is created.

This can be done by many other schools, techniques and systems. But the difficulty is that every such school is not aware that others are doing the same thing in their own ways.

There is yet another difficulty in the matter. Even if someone knows, as I know, that the same result can be achieved by some other techniques, he will not say it. When I am explaining a particular system, I have to present it as the highest; otherwise it won't be effective. Even if I know that this can be achieved by some other methods, I will not say so when I am talking on a particular system. Then I will say that this can be achieved only through this system and not through any other. And there is a reason for doing so. You are not that intelligent, that you can take it in its right perspective. If I say that all schools can do it, you will be just confused. You will conclude then that no school can do it really. Besides, all these schools are so contrary to each other that you will begin to wonder how it can be possible. Your confusion will be even more confounded.

That is why many times the wise ones, those who know, have to talk in the language of the ignorant ones. They have to assert that "This is the only way, there is none except this." For this reason I find myself in great difficulty, because I know well that it can be achieved

In Search of the Miraculous, #11

Osho,
You said that the ratio of oxygen and carbon dioxide changes through deep **breathing**. Will you please explain how this matter is connected with the awakening of the kundalini?

There are many connections between them. One, we carry within us the potential for both life and death. While the oxygen of **breath** represents our

potential for life, carbon dioxide represents the potential for death. When your oxygen gradually diminishes and disappears and you are left with carbon dioxide alone, you will turn into a corpse. It is like we burn a piece of wood – it keeps burning so long as oxygen is available. There is fire, there is life in the wood so long as oxygen is available to it. But as soon as its oxygen is spent, it is dead. It is reduced to ashes, to coal, which is carbon. The carbon which is left behind is nothing but dead fire.

Both the elements are operating within us. If we have more of carbon dioxide, we will slide into lethargy. That is why it is easier to sleep in the night than in the daytime, because during the night the amount of carbon dioxide goes up while that of oxygen declines. That is how we go to sleep so easily in the night and not so easily during the daytime. In the daytime the amount of oxygen in the air goes up because of the sun, and everything is awake and active. And with sunset, the proportion of oxygen in the air drops considerably.

That is how darkness and night have become the symbol of lethargy and inertia. And the sun- is the symbol of light and life and energy, because it brings life with it. At night everything becomes listless: flowers close their petals, leaves wither, and all living beings go to sleep. In a sense the whole earth in the night slides into a temporary kind of death. And with the advent of another morning, flowers bloom again, trees begin to sway, leaves become alive, living beings wake up, birds are on their wings and the whole earth becomes festive. The temporary death of the night-time disappears and life returns to the earth.

The same thing happens within you. When the quantity of oxygen in you goes up, your latent energies begin to awaken. For every kind of latent energy to wake up, oxygen is a must. We can keep a dying man alive for a little while with the help of oxygen. He would be instantly dead if the oxygen tube is removed from his nostrils. But with oxygen he can be kept alive for a few days, a few months, even for a few years, because his utterly enfeebled life force is being revived by oxygen. We are keeping death itself at bay with the help of oxygen.

Today thousands of people throughout Europe and America are being kept alive with oxygen pumped into them from without. They would have been dead long ago but for the oxygen cylinders. Now euthanasia has been one of the most important issues in the countries of the West. Euthanasia means that a person should have the right to die when he must. With the help of oxygen and other modern devices the physicians can keep someone alive – although he may be as good as dead – for long. So euthanasia has become a great issue. The physician's problem is that if he allows him to die he will be said to be guilty of homicide. It would be a kind of murder. So he will keep an eighty-year-old invalid alive with oxygen. If he does not do so he will be prosecuted for murder, so he will keep this ebbing energy alive by inserting an oxygen tube in the nostrils.

What do **breathing** exercises like pranayam, bhastrika and what I call intense and fast **breathing** do? You **breathe** in so much life **breath** that the potential of your latent energy is heightened and it begins to awaken. At the same time, with deep and fast **breathing** the pattern of deep seated inertia or sleep is broken.

You will be surprised to hear a story that I am going to tell you.

About four years ago a Buddhist monk came to me from Ceylon. He had been going without sleep for three years. He was given every kind of medical treatment, but it did not work. Medicine could not work because the bhikkhu had been practicing anapanasati yoga – a special kind of **breathing** discipline in vogue among the Buddhists. It consists in **watching** one's deep **breath** day in and day out. Now the person who had taught him anapanasati yoga did not know that if one watched his deep **breath** through twenty-four hours of the day, he would lose his sleep completely. Then it would be impossible for him to get any sleep.

To make the matter worse, the bhikkhu was being given sleeping pills while he was doing anapanasati. It created a great conflict in his body and he was really in a mess. While the drugs were trying to induce sleep in him, constant watchfulness of the **breath** was keeping him awake. Consequently a kind of deadlock, a crisis was created in his body, as will happen in a car if both its accelerator and brake are applied simultaneously. It was evident that the bhikkhu was in terrible suffering.

Somebody told him about me and so he came. As soon as I saw him I knew that he was in the grip of a kind of madness. He had put himself in an impossible situation. I asked him to stop the anapanasati yoga immediately. But he wanted to know what anapanasati had to do with his loss of sleep. He had no idea that constant **awareness** of deep **breathing** had increased the amount of his oxygen so much that his sleep had vanished. I also told him that if he could not give up anapanasati, he should then stop taking sedatives and go without sleep. If he continued with his anapanasati, he could easily do without sleep; it would do him no harm at all.

When the bhikkhu stopped anapanasati for only eight days, his sleep returned to him, and he had no use for any sedatives.

Any increase in carbon dioxide inevitably increases our sleep. And everything that produces carbon in our body sends our already sleeping energies into deeper sleep, it deepens our unconsciousness. That is why, as the population of the world is growing, every person's share of oxygen is going down in the same measure. And that adds to our unconsciousness – which is already too much. A time may come soon when our capacity to be awake will be at its minimum.

You feel fresh in the morning. You feel fresh when you go to a forest or visit a seashore. And you become listless and dull when you are in the market place, when you are in a crowd. Why? It is because of the preponderance of carbon dioxide and lack of oxygen. It is true that oxygen is being created all the time, but as a crowd consumes more oxygen, it leads to a scarcity of oxygen in the marketplace. Go to a crowded place – a cinema house or a temple – and soon you will be in the grip of dullness and insensitivity. And go to a mountain or a garden, or a riverside, and you will feel alert and alive and happy.

There is a great purpose in increasing the quantity of your oxygen. It changes your inner balance; it makes you more wakeful and **aware**, less sleepy and unconscious. And if the amount of oxygen is increased swiftly and sharply and abruptly, it will make a radical difference in your inner balance. It will be like one side of the scales goes to the top and the other side touches the ground. And if this change is brought about in one stroke, you will experience it very quickly and sharply. A slow and gradual change is hardly felt by you.

That is why I insist on fast and intense **breathing** so that you bring about such a swift change that you pass from one stage to another in just ten minutes, and also **observe** the process of change itself. It is only when a thing changes swiftly and sharply that it can be so clearly observed.

For instance, each one of us passes from infancy to adolescence and from youth to old age, but the process is so slow and gradual that we never know exactly when we become adolescent, when we become old. If someone asks for the exact date when I became old, I cannot tell. An old man is confused, he fails to understand that he is now old, because between his youth and old age there was no gap whatsoever. Similarly, a child does not know that he has come of age; he continues to behave as a child. While he looks adolescent to others, he himself remains unaware of this fact. While his parents expect him to take up his responsibility in the family, he still takes himself to be a kid.

It is so because the transition from one stage to another does not happen with a bang; it is very silent and slow. In the same way an old man continues to behave as though he is a young man; he is not aware that a change has taken place in his life. And how can he know?

A sharp and sudden transition is needed for one to know it. If there was a fixed day and hour for this transition to take place, there would have been no room for confusion. And then there would be no need to remind a grown up or an old person about his proper state.

In **meditation** I aim at a change so sharp and powerful that you clearly know the difference between your sleeping **consciousness** and its awakened counterpart. It should come like a leap, with a bang, so you know well that the transformation has happened. This knowing is valuable; it will help you very much. For this reason I support techniques that bring about sudden and sharp transformation. If it takes a long time, you will never know it. And this ignorance has its dangers. The danger is that if you don't know what change has taken place then it will not deepen your understanding as it should.

It often happens that someone comes to some spiritual experience all unaware and effortlessly, and the change is so slow and silent that he does not know what it is all about. Then he tries to interpret it in his own old ways – which are mostly wrong – because the necessary perspective to understand it is lacking. Many times it happens that you are very close to a new spiritual experience and you bypass it, because you interpret it according to your old moorings. All this happens just because the changes happen so gradually and slowly.

I know of a man who easily lifts a water buffalo with his hands. A buffalo is a considerably large and heavy animal. His animal farm has many buffaloes on it. This man started lifting a baby buffalo and continued to lift it daily for a long period of time. Therefore as the buffalo grew up, slowly his capacity to lift it grew at the same pace. And now he can lift any grown-up buffalo – which simply looks like a miracle! The man himself does not think it to be a miracle, because he has acquired this capacity slowly over a long period of time. But all other people think it to be a veritable miracle, because they have a perspective to see it. They know they themselves cannot do what this man does with perfect ease.

It is for this reason that I teach you this intense and **dynamic** way of **meditation**.

And oxygen has great significance. It is a tremendously precious thing.

The more you fill your body with oxygen the more speedy will be your transition from the body to the soul. If you understand it rightly, you will know that your body is your dead end; the body is that part of you which shows itself because it is dead. This part of you, being dead, has been solidified and therefore it is visible. And the soul is another part of you that continues to be liquid and subtle, rare and ethereal; it cannot be grasped. A good quantity of oxygen, which brings awakening and life to you, will create a good distance between your body and soul. Then you will clearly know them to be absolutely different from each other, although they are two parts of the same being – you.

Therefore, **breath** plays a great role in the awakening of the kundalini.

The kundalini is your energy asleep. You cannot awaken it with the help of carbon dioxide. Rather, carbon will deepen its sleep. Oxygen is a great aid in awakening the kundalini. This is the reason that we have always given such great importance to morning **meditation**. The reason is this: that in the morning even a small **breath** carries a large amount of oxygen with it. The earth happens to be in a very unique and extraordinary state for a full hour after sunrise, and to take advantage of this situation, morning has been chosen all the world over as the finest time for **meditation**.

The more you hammer the kundalini with your fast and intense **breathing**, the more quickly it will awaken. But the difficulty is that we don't see clearly how it operates, and therefore the significance of deep **breathing** is lost on us. For instance, a lamp is burning. We see the oil in the earthen pot, we see the wick and the matchstick that lights it. We also see the flame and the light arising from it. But we fail to see the real thing: the oxygen which is the vital part of the whole operation. It is really oxygen that burns and becomes light. Neither the oil nor the wick nor the matchstick is that important. The oil, the wick and the matchstick are the visible parts of the lamp, they form its body. But its invisible part, the oxygen, which forms the soul of the lamp and which really burns, is not visible.

I have heard that one evening a family went out to visit friends, leaving behind a boy to take care of the house. There is a small temple in that house and a lamp is burning before a statue of some god. The boy has been especially asked to see that the lamp does not go out. Meantime, a strong wind begins to sweep through, and the boy gets worried about the lamp. So he brings a glass bowl and covers the lamp with it. Although the lamp is well protected, yet its flame dies immediately. Perhaps the lamp could have survived the wind, but it could not survive lack of oxygen; it was dead in a second.

The oxygen, which is really the vital force, is invisible. What we call our life is a process of oxygenation; it is like the burning of the lamp. Speaking in scientific terms, life is the flaming oxygen. Whether it is in human beings or in trees or in the lamp or in the sun himself, wherever there is oxygenation there is life. So the more the oxygenation, the brighter your life's flame. And kundalini is this life's flame. Oxygenation heightens the flaming and flow of the kundalini. So oxygen is very effective with the kundalini.

Osho,
When we enter deep **meditation**, the body becomes inert and the **breathing** thin, which is likely to cause lack of oxygen in the body. Please explain this phenomenon in the context of **meditation** and samadhi – i.e. ecstasy.

Actually, when **breathing** has reached its full intensity and a gap is created between you and your body, when your sleeping and awakened parts seem to be separate from each other, then you will begin to move to your awakened part. At this stage the body ceases to need oxygen any more. Now it is good that the body goes into sleep, that it becomes inert, as good as dead. Now your life force does not move toward the body, instead it begins to move toward the soul.

It is the body that needs oxygen, the soul has no need for oxygen really. Do you follow what I say? The body needs oxygen; and when your life force moves toward the soul, the body needs a minimum amount of oxygen – just enough to keep it alive. It does not need more than the minimum, and it will impede your progress if the body receives more oxygen at this stage.

Therefore it is as it should be that **breathing** slows down and becomes thin and feeble. **Breathing** was useful to awaken the energy, and once the energy is awake, **breathing** ceases to be useful. Now your body can do with the minimum of **breathing**. And so there will be moments when it will come to a stop completely. It has to stop.

In Search of the Miraculous, #12

Osho,
Is there not a possibility of hypnosis and illusion in your new method of **Dynamic Meditation**? With many participants nothing is happening; are they not on the right track? There are others in whom a lot of processes are happening; are they on the right path? Could some of these be just putting on an act?

There are two or three things which have to be properly under-stood. Hypnosis is a science and it can be easily used for creating deceptions. However, hypnosis can also be used to help you. Science is always a two-edged sword.

Atomic energy can produce wheat in the fields; it can also wipe out the whole humanity at a stroke. Both the possibilities are there. The electric current that moves the fans in your house can also kill you, but you will not hold electricity responsible for it. If an egoist makes use of hypnosis he will do so to suppress, destroy and delude the other. But the opposite of this is also possible.

Hypnosis is a neutral energy; it is a science. It can be used to break the dreams that go on inside you, and your deep-rooted illusions can also be eradicated by it.

The method I am using is hypnosis at its initial phase, but with this is joined a fundamental element which will protect you from being hypnotized –

and that is **witnessing**. This is the only difference between hypnosis and **meditation**, but this is a very great difference. When you are hypnotized you are made to become unconscious. Only then can you be worked upon. However, I say that in **meditation** hypnosis is useful, but only when you become the observer. Then you are awake and alert, and you know what is happening all the time. Then nothing can be done against your will; you are always present. In hypnosis the suggestions can be used to make you unconscious and the suggestions can be used to break your unconscious.

So the initial steps of what I call **meditation** are all hypnotic, and they are bound to be because any journey towards the self starts only from the mind. This is because you live in the mind; that is the place where you are, so the journey starts from there. But this journey can be of two kinds: either it can take you on a circular route within the mind where you will keep on going round and round like an ox at a mill who is never able to come out, or it can take you to the edge of the mind from where you can jump out. In both the cases, the initial steps will have to be taken within the mind.

So the initial form of hypnosis is the same as that of **meditation**, but the final form is different and so is the goal. And in both the processes one basic element is different. Hypnosis immediately requires unconsciousness, sleep; therefore, all its suggestions start with sleep, drowsiness, and then the rest follows. In **meditation**, the suggestion starts with wakefulness, and later the stress is on the **witnessing** state. The **witness** in you is awake, so no outside agency can affect you. And also, remember that whatsoever is happening within you, you are fully conscious of it.

Now, what is the difference between those to whom things are happening and those to whom things are not happening? The people to whom nothing is happening have a weaker willpower. They are afraid, frightened. They are even afraid that it may happen! How strange man is! They have come to **meditate**; they have come for **meditation** to take place, but now they are afraid that it may really happen. And when they see things happening to others they wonder if it is all put on. These are their defense measures. They say, "We are not so weak as to become affected. These are weak people." This way they satisfy their egos, not knowing that this process cannot happen to a weak person. They also do not know that this happens only to intelligent people and not to the unintelligent.

An idiot cannot be hypnotized nor can he be taken into **meditation**. Both are impossible. Similarly, an insane person cannot be worked upon. The more of a genius the person is, the quicker he can be hypnotized. The lesser genius a person is, the longer it will take to hypnotize him.

How can people rationalize the lack of intelligence, will and genius? They will say in their defense, "It seems these people are merely acting. They are weak minded and are influenced from the outside."

...So our mind creates strange excuses. It says, "This is all a muddle and a mess, and it cannot happen to me. I am not a weak person – I have a powerful mind." If this were so, if you were a powerful and intelligent person, the happening would have taken place.

The sign of an intelligent person is that he makes no decisions before trying out a thing. He will not even say that what the other is doing is false. He will say, "Who am I to comment on him? To label another as false is not good. Who are you to decide that someone else is wrong? Such wrong decisions

have caused a lot of difficulty.

...Recently in the Porbander **meditation** camp I said that if a person has not exerted himself up to one hundred percent, even if his effort has come up to ninety-nine percent, he will fail.

One friend came and said, "I was going along leisurely thinking that it will take a little longer time to happen. But today I realized that it will never happen this way. So I exerted myself fully today, and it has happened."

If you have this attitude of doing the experiment slowly, then why do it at all? In this way we want to sail in two boats at a time, but he who puts each foot in a different boat finds himself in great difficulty. One boat is good; then even if it goes to hell at least you are in one boat. But we are strange people; we put one foot in a heavenward boat and another foot on the boat to hell!

In fact, the mind is confused as to where to go. It is afraid and undecided whether it will be happy in heaven or in hell. Putting one foot each in two boats you will reach nowhere; you will die still in the river. Such is the working of the mind all the time. It is schizophrenic. We will make an effort to go and then stop ourselves too. This is very harmful.

Do the experiment with your total intensity, and do not form any opinions of others. If one goes through the full experiment things will certainly happen. I am talking about very scientific things, not something belonging to religious superstition.

It is a scientific fact that with total effort the result is bound to take place. There is no other way, because God is energy and this energy is impartial. Here, prayers or worship, or the fact of having been born into a high-class family or on the soil of India, will not work. This is purely a scientific matter. If a person goes through this sincerely, even God cannot stop him from succeeding. And even if there is no God it does not matter. See that you are putting your total energy into the **meditation** experiment. And always make decisions according to your inner experiences, not from the outer appearance of events; otherwise you will go on the wrong track.

In Search of the Miraculous, #14

Osho,

In the meditation experiments you are presently conducting, what are the physical and psychic differences brought about by sitting or standing for the experiment?

It makes a great difference. As I told you before, deep within every condition of the body is connected with a particular state of mind that corresponds with it. If we tell a man to remain awake when he is lying down it will be difficult for him to do so; if we tell him to be alert when he is standing this will be easy. If we tell him to sleep when he is standing it will be difficult; if we tell him to sleep when he is lying down it will be easy.

So there is a double process in which there is the fear that the meditator may fall asleep or become drowsy. If he stands this will help to dispel this fear. If he stands the possibility of drowsiness is less.

The second part of the experiment is the witnessing attitude – awareness. Initially it is difficult to maintain awareness lying down. Later on it is easy. It

is always easy to maintain witnessing when you stand. The initial process of hypnosis, which will take you into a trance instead, is very much reduced by standing up.

There are two or three things more. When you stand the movements of the body are free; when you lie down your movements will not be so free. When you sit half the body will not be able to participate at all. Suppose your legs want to dance and you are sitting: then the legs cannot dance. You will not even know what they need because the feet have no way of expressing themselves. There are subtle hints which we fail to catch. If you are standing the feet will begin lifting themselves and you will know they want to dance. But if you are sitting this hint is not possible to be conveyed.

Actually, the tradition of sitting for meditation was specifically meant to suppress all the resulting movements of the body. Siddhasana, padmasana and sukhasana had to be practiced extensively before meditation was taught in order that the body movements could be stopped. So the possibility of the energy rising within is there from the beginning. A great deal happens as a result. You feel to dance, sing, jump, run. These emotional actions are always associated with madness. Mad persons cry, laugh, dance or jump. As the meditator does the same he will, therefore, appear mad.

Not to appear mad in the society, siddhasana, padmasana and other sitting postures were intensely practiced in order that the body would be in full control. Then the meditator would not look mad to the world. Now the sitting postures of padmasana, sukhasana and siddhasana are such that they cause your legs to become stiff. Your weight is greater near the ground while away from the ground it becomes lesser. Your bottom becomes heavy like a temple or a pyramid: broad at the bottom, narrow at the top. Then the possibility of movement is very minimal – almost nil.

Maximum movement is possible when you stand – when there is nothing that keeps you fixed. When you cross your legs and sit you form an immovable base. A large part of your body is fixed by gravity which then catches hold of it. Then you place your hands in such a way that the possibility of movement is minimized. The spine too is kept straight and fixed. Before you would be allowed to go into meditation this type of asana first had to be perfected over a long practice period.

According to my approach the matter is just the opposite. In my viewpoint there is not much fundamental difference between us and those who are mad. We are all suppressed madmen; ours is a suppressed insanity. You can say that we are insane in a normal way or that we are "normally insane." There is so much in common between us and the insane.... Those who go a little further in their insanity find themselves in trouble, but insanity lies within all of us and it tries to find its own outlets.

When you are angry you are temporarily in madness. At such a time you do things you would never dream of doing when you are conscious. You shout abuses, throw stones, break furniture. You can even jump from the roof; you can do anything. If an insane person does these things we can understand, but when a "normal" person does this we merely say that he was angry. Now this was the same "normal" man, and if these things were not within him they would not have come out. All this is inside of us and we are all guarding it. My understanding is that before going into meditation it is necessary that all this should be thrown out from within. The more you are relieved of this

insanity, the lighter your mind will be.
Therefore, whereas the old method of siddhasana took years to yield results, this new method performs the same task in a few months. The old method took many births for its fulfillment; this one may take only months. The inner madness has to be released, but in the old method the catharsis was carried out in the etheric body instead of the physical. Now this is something altogether different, because laughing, crying, dancing, etcetera are all within you, and it is absolutely necessary that this should come out.
If you have trained your physical body extensively to be absolutely still for hours on end, then you will carry out the catharsis through your etheric body. Then it will not be visible to others but only to you. You have now protected yourself from society; now no one will know when you dance or sing as you will only do so within. This dancing and singing will be as if in a dream. You will dance within, cry within, laugh within, but your physical body will give no evidence of what is happening inside you. It will sit still with not a trace of the inner happening.
My opinion is that it is not worth undergoing so much trouble for such a small thing. There is no point in making a seeker spend years in physical discipline before taking him into meditation. There are other possibilities also. If a man becomes very proficient in controlling his body and succeeds in suppressing his physical body completely, there is a possibility that no vibrations will arise in the etheric body and it may become absolutely inert. Under such conditions it is possible that no deeper process will take place within you but you will succeed in merely sitting like a statue. Now under such conditions, when all processes are suppressed within, there is a fear of the individual becoming insane.
In the past the meditators have been found going insane. The method I advocate, however, if practiced even by a madman for a month or two, will bring him out of his madness. There is no likelihood of a normal person becoming mad when practicing this method, because in my method we are not suppressing the insanity within us, we are bringing it out. The old methods of meditation have turned many into madmen, and this fact was covered up in beautiful words. We would say of such a person, "He is ecstatically mad; he is God-intoxicated; he has become a saint." But the fact remained that he had gone absolutely mad. He had suppressed some things within himself so badly that they became completely out of his control.
This method does two things. The first task it carries out is to throw out all the rubbish that is within you by means of catharsis. You have first to become weightless – so weightless that not the slightest trace of madness remains within; then you travel within. So what apparently seems like madness in this method is intrinsically a process of making you free of all madness. I prefer that what is within you should come out, and with it the burden, the tension, the anxiety.
The most interesting fact is that when madness comes upon you, you have no control over it. But you are the master of the madness that you bring on by yourself. Once you are aware of this fact madness can never take hold of you.
Take a man who is dancing and singing or laughing and shouting of his own free will: he is doing all that a madman would do. There is only this difference: to the madman things are happening by themselves whereas the meditator is bringing them about. Without the full cooperation of the

meditator this madness cannot last a moment. He can stop the moment he wishes to. Now this man can never go mad, because he has lived madness, seen madness, become familiar with madness. Now this has become a voluntary happening for him; madness is now within the scope of his control.
Our culture has trained us in such a way that madness is beyond our control; it has become nonvoluntary. Thus, when it happens to us we cannot do anything about it.
I consider this method very valuable for the future humanity, because the whole civilization is heading every day toward complete insanity. Everyone will need this technique to get rid of his madness; there is no other way.
If one throws out his madness in this way during an hour of meditation, people will gradually get used to this mode of meditation. People will know that this man is doing meditation. However, if a person performs a similar act on the roadside he will be locked up in a jail. If he releases his anger among people all his relationships will become ugly and broken.
This madness must come out one way or the other, or else he will be in difficulty. If he does not allow it to be released voluntarily this madness finds a hundred ways of erupting. Sometimes a man becomes completely drunk in order for the madness to come out of him; sometimes he expresses his madness in a frenzy of mad dancing. But why go through all these disturbances? Now the new modes of dancing, like the twist, etcetera, are not accidental happenings. Inwardly the body wishes to move and we have not left any room for movement. Thus it makes arrangements for itself and then weaves further webs within these arrangements.
Meditation is throwing the madness without these alternative arrangements. In meditation we are merely throwing out that which we know is within us and which we know should be thrown out. If we teach this method of catharsis to children along with the education there will be a sharp drop in the number of mad people. Madness can be removed forever. But instead we see it increasing day by day. As our society progresses further it will get more and more rampant.
Our culture teaches us to suppress. Etiquette does not allow us to weep loudly or to laugh loudly; it does not allow us to dance or to scream as we please. It puts pressures on us from all sides with the result that all that needs to happen within us is suppressed. Then one day the accumulated pressure of these emotions explodes and the situation goes beyond our control. Thus, catharsis is the first step in our method of meditation, and through it we release all our pent up emotions within.
It is for this reason that I advise standing during the experiment, because then you will be aware of the slightest movement within and you will be able to move freely. The meditator should be in a closed room. He should not only stand, but he should be absolutely naked so that not a strip of cloth can become a cause of obstruction to him. He should be absolutely free to let all movements happen. There should not be the slightest obstacle in any part of his personality to hinder his movements. Then he will make quick progress and that which takes years and even lives to bring about through hatha yoga and other yogas will happen within the course of a few days by this method.
The long drawn out yoga practices will not do for the world; now people do not have days or even hours to spare. We need methods that yield quick results. If a man makes a seven day commitment, by the end of that period he

should begin to feel that something has happened to him. He should become a different man in seven days' time. If an experiment gives results only in seven births, no one will ever go near such an experiment. The old methods claimed results after so many births. They used to say, "Carry out the practices in this life and the result is bound to come in another life." Those were very patient and persevering people. They carried out meditation even though the result was promised in later lives. Now you will not find a single man like this. If the result is not attained this very day, no one is willing to wait even until tomorrow.

And who can rely on tomorrow? Ever since the atom bomb fell on Hiroshima and Nagasaki our tomorrow has vanished. Thousands of American girls and boys refuse to go to college. They say, "Will the world remain intact by the time we finish our education? One never knows what might happen tomorrow." They feel it is a waste of time. They run away from schools and colleges. They argue with parents: "In the six years we spend at the university will the world still exist? Do you guarantee it? Why should we not make full use of these six precious years of our lives?"

Where tomorrow has become so uncertain it is meaningless to talk in terms of many births. No one is ready to listen, no one does listen. So I say practice today and feel the result immediately. If a man is willing to give me an hour for this experiment, he should get the feeling of the results after this very hour. Then only will he be able to give me an hour of his time tomorrow; otherwise it is uncertain that he will do it tomorrow. So requirements have changed for this age. In the world of the bullock cart everything moved slowly, so also meditation moved at a very slow pace. Now it is the jet age; now meditation cannot afford to be slow. It has to pick up speed.

In Search of the Miraculous, #21

You also want to know what *kirtan*, or singing hymns of praise to Krishna can do to enhance devotion. It can do a lot if we do it rightly. The way we are doing the **second stage** of **Dynamic Meditation** can be used for singing or dancing as well. It has been used in the past by those who knew its real meaning. Those who don't know the real meaning just dance and shout – which is a waste of time. If kirtan can be done in the way of the **second stage** of the **Dynamic Meditation**, it can be of tremendous help.

If you can dance with abandon, you will begin to see yourself and your body as separate from each other. Soon you will cease to be a dancer; instead you will become a watcher, a **witness**. When your body will be dancing totally, a moment will come when you will suddenly find that you are completely separate from the dance.

In the past many devices were designed to bring about this separation between a seeker and his body, and singing and dancing was one such device. You can dance in such a way and with such abandon that a moment comes when you break away from dancing and clearly see yourself standing separate from the dance. Although your body will continue to dance, you will be quite separate from it as a spectator **watching** the dance. It will seem as if the axle has separated itself from the wheel which continues to keep moving – as if the

axle has come to know that it is an axle and that which is moving is the wheel, although separate from it.

Dancing can be seen in the same way as a wheel. If the wheel moves with speed, a moment comes when it is seen distinctly separate from the axle. It is interesting that when the wheel is unmoving you cannot see it as separate from the axle, but when it moves you can clearly see them as two separate entities. You can know by contrast which is moving and which is not.

Let someone dance and let him bring all his energy to it, and soon he will find there is someone inside him who is not dancing, who is utterly steady and still. That is his axle, his center. That which is dancing is his circumference, his body, and he himself is the center. If one can be a **witness** in this great moment then kirtan has great significance. But if he continues to dance without **witnessing** it, he will only waste his time and energy.

Techniques and devices come into being and then they are lost. And they are lost for the simple reason that man as he is tends to forget the essential and hold on to the non-essential, the shadow. The truth is that while the essential remains hidden and invisible like the roots of a tree, the non-essential, the trunk of the tree is visible. The non-essential is like our clothes, and the essential is like our soul. And we are liable to forget that which is subtle and invisible and remember the gross, the visible. It is for this reason when someone comes to me to know if kirtan can be useful, I emphatically deny it and ask him not to indulge in it. I know that now it is a dead tradition, a corpse without soul, as if the axle has disappeared and only the wheel remains.

Krishna: The Man and His Philosophy, #13

Osho,
What is kundalini yoga and how can it help the west? Why is your method for awakening kundalini chaotic rather than like the traditional, controlled methods?

Existence is energy, the movement of energy in so many ways and so many forms. As far as human existence is concerned, this energy is kundalini energy. Kundalini is the focused energy of the human body and human psyche.

Energy can exist either manifested or unmanifested. It can remain in the seed, or it can come up in a manifested form. Every energy is either in the seed or in the manifested form. Kundalini means your total potential, your total possibility. But it is a seed; it is the potential. The ways to awaken kundalini are ways to make your potential actual.

So first of all, kundalini is not something unique. It is only human energy as such. But ordinarily only a part of it is functioning, a very minute part. Even that part is not functioning harmoniously; it is in conflict. That is the misery, the anguish. If your energy can function harmoniously then you feel bliss, but if it is in conflict – if it is antagonistic to itself – then you feel miserable. All misery means that your energy is in conflict, and all happiness, all bliss, means that your energy is in harmony.

Why is the whole energy only potential, not actual? It is not needed as far as day-to-day life is concerned – it is not required. Only that part becomes

functional that is required, challenged. Day-to-day life is not a challenge to it, so only a very minute part becomes manifest. And even this small, manifested part is not harmonious because your day-to-day life is not integrated.

Your needs are in conflict. Society requires one thing and your instincts require something quite contradictory. Social requirements and personal requirements are in conflict. Society has its requirements; morality and religion have their requirements. These conflicts have prevented man from being a harmonious whole. They have made man fragmentary.

In the morning one thing is required; in the afternoon something else is required. Your wife requires something from you; your mother requires something quite contrary. Then day-to-day life becomes a conflicting demand on you, and the minute part of your total energy that has become manifest is in conflict with itself.

There is also another conflict. The part that has become manifest will always be in conflict with the part that has not yet become manifest; the actual will always be in conflict with the potential. The potential will push itself to be manifested, and the actual will suppress it.

To use psychological terms, the unconscious is always in conflict with the conscious. The conscious will try to dominate it, because it is always in danger of the unconscious manifesting itself. The conscious is under control and the potential, the unconscious, is not. You can manage the conscious, but with an explosion of the unconscious you will be in insecurity. You will not be able to manage it. That is the fear of the conscious. So this is the other conflict, greater and deeper than the first: the conflict between the conscious and the unconscious, between the energy that has become manifest and the energy that wants to be manifested.

These two types of conflict are why you are not in harmony. And if you are not in harmony, your energy will become antagonistic to you. Energy needs movement, and movement is always from the unmanifest toward the manifest, from the seed toward the tree, from the dark toward the light.

This movement is possible only if there is no suppression. Otherwise the movement, the harmony, is destroyed and your energy becomes an enemy to you. You become a house divided against itself; you become a crowd. Then you are not one; you are many.

This is the situation that exists as far as human beings are concerned. But this should not be. This is why there is ugliness and misery. Bliss and beauty can come only when your life energy is in movement, in easy movement, relaxed movement – unsuppressed, uninhibited; integrated, not fragmentary; not in conflict with itself, but one and organic. When your energy comes to this harmonious unity, that is what is meant by kundalini. Kundalini is just a technical term for your whole energy when it is in unity, in movement, in harmony, without any conflict; when it is cooperative, complementary and organic. Then and there, there is a transformation – unique and unknown.

When energies are in conflict, you want to relieve them. You feel at ease only when your conflicting energies are released, thrown off. But whenever you throw them off, your life energy, your vitality, moves downward, or outward. The downward movement is the outward movement, and the upward movement is the inward movement. The more your energies go up, the more they go in; the more they go down, the more they move out. If you throw your conflicting energies out you will feel relief, but that is just like throwing your

life away in bits and fragments, in installments. It is suicidal. Unless our life energy becomes one and harmonious, and the flow becomes inward, we are suicidal.

When you are throwing out energy you feel relieved, but the relief is bound to be momentary because you are a constant source of energy. Energy accumulates again and you will have to get rid of it again. What is ordinarily known as pleasure is just a throwing off of conflicting energies. Pleasure means that you are relieved of a burden. It is always negative, never positive. But bliss is positive. It comes only when your energies are fulfilled.

When your energies are not thrown out but have an inward flowering, when you become one with them and are not in conflict with them, then there is a movement inward. That movement is endless. It becomes deeper and deeper, and the deeper it goes, the more blissful it becomes, the more ecstatic.

So energy can have two possibilities. The first is just a relief, a throwing off of energies which have become a burden to you, which you could not utilize and with which you could not be creative. This state of mind is anti-kundalini.

The ordinary state of human beings is anti-kundalini. Energy moves from the center toward the periphery because that is the direction you are moving toward. Kundalini means just the opposite. Forces, energies, move from the periphery toward the center.

The movement inward, the center-oriented movement, is blissful, while the outward movement gives both happiness and misery. There will be momentary happiness and permanent misery. Happiness will come only in gaps. Only when you hope, only when you have expectations, is the gap there. The actual result is always misery.

Happiness is in expectation, in hoping, in desiring, in dreaming. It is only that you are relieved of your burden; the happiness is totally negative. There is no happiness as such, but only the momentary absence of misery. That absence is taken as happiness.

You are constantly creating new energies. That is what is meant by life: the ability to go on creating the life force. The moment the capacity is gone, you are dead. This is the paradox: you go on creating energy and you don't know what to do with it. When it is created you throw it off and when it is not created you feel miserable, ill.

The moment the life force is not created, you feel ill; but when it is created, you again feel ill. The first illness is that of weakness, and the second illness is that of energy that has become a burden to you. You are not able to harmonize it, to make it creative, to make it blissful. You have created it and now you don't know what to do with it, so you just throw it off. Then you create more energy again. This is absurd, but this absurdity is what we ordinarily mean by human existence: constantly creating energy that constantly becomes burdensome and that you constantly have to relieve.

That is why sex has become so important, so significant because it is one of the greatest means to rid yourself of energy. If the society becomes affluent, you have more sources through which energy can be created. Then you become more sexual, because you have more tensions to relieve.

There is a constant creating of energy and throwing out of energy. If one is intelligent enough, sensitive enough, then one will feel the absurdity of it, the whole meaninglessness of it. Then one will feel the purposelessness of life.

Are you just an instrument to create energy and throw it out? What is the meaning of this? What is the need to exist at all? Just to be an instrument in which energy is created and thrown out? So the more sensitive a person is, the more he feels the meaninglessness of life as we know it.

Kundalini means to change this absurd situation into a meaningful one. The science of kundalini is one of the most subtle sciences. The physical sciences are also concerned with energy, but with material energy not psychic energy. Yoga is concerned with psychic energy. It is a science of the metaphysical, of that which is transcendental.

Just like the material energy that science is concerned with, this psychic energy can be creative or destructive. If it is not used, it becomes destructive; if it is used, it becomes creative. But it can also be used noncreatively. The way to make it creative is first to understand that you should not realize only part of your potential. If one part is realized and the remaining, major portion of your potential is unrealized, it is not a situation that can be creative.

The whole must be realized; your whole potential must be actualized. There are methods to realize the potential, to make it actual, to make it awake. It is sleeping, just like a snake. That is why it has been named kundalini: serpent power, a sleeping serpent.

If you have ever seen a serpent sleeping, it is just like that. It is coiled; there is no movement at all. But a serpent can stand up straight on its tail. It stands by its energy. That is why the serpent has been used symbolically. Your life energy is also coiled and asleep. But it can become straight; it can become awake, with its full potential actualized. Then you will be transformed.

Life and death are only two states of energy. Life means energy functioning, and death means energy nonfunctioning. Life means energy awake; death means energy gone again into sleep. So according to kundalini yoga, you are ordinarily only partially alive. The part of your energy that has become actualized is your life. The remaining part is so asleep that it is as if it were not.

But it can be awakened. There are so many methods through which kundalini yoga tries to make the potential actual. For example, pranayama, **breath** control, is one of the methods to hammer the sleeping energy. Through **breath**, the hammering is possible because **breathing** is the bridge between your vital energy – your prana, your original source of vitality – and your actual existence. It is the bridge between the potential and the actual.

The moment you change your **breathing** system, your total energy system changes. When you are asleep your **breathing** changes. When you are awake your **breathing** changes. When you are angry your **breathing** is different; when you are in love your **breathing** is different; when you are in sexual passion your **breathing** is different. In every state of mind a particular quality of life force is there, so your **breathing** changes.

When you are angry you require more energy on the periphery. If you are in danger – if you have to attack or you have to defend yourself – more energy is needed on the periphery. The energy will rush from the center.

Because a great quantity of energy is thrown off from your body during the sex act, you feel exhausted afterward. And after anger, too, you will feel exhausted. But after a loving moment, you will not feel exhausted. You will feel fresh. After prayer, you will feel fresh. Why has the contrary happened? When you are in a loving moment, energy is not needed on the periphery

because there is no danger. You are at ease, relaxed, so the energy flow is inward. When energy flows inward, you feel fresh.

After deep **breathing** you will feel fresh, because energy is flowing inward. When energy flows inward you feel vitalized, fulfilled; you feel a well-being.

Another thing to notice: when energy is going inward, your **breath** will begin to have a different quality. It will be relaxed, rhythmic, harmonious. There will be moments when you will not feel it at all, when you will feel as if it has stopped. It becomes so subtle! Because energy is not needed, the **breath** stops. In samadhi, in ecstasy, one feels that the **breath** has stopped completely. No outward flow of energy is needed, so the **breath** is unnecessary.

Through pranyam this potential energy within you is systematically awakened. It can also be tapped through asanas, yogic postures, because your body is connected at every point to the source of energy. So every posture has a corresponding effect on the energy source.

The posture that Buddha used is called padmasana, the lotus posture. It is one of the postures in which the least amount of energy is needed. If you sit up straight, sitting is so balanced that you become one with the earth. There is no gravitational pull. And if your hands and feet are in such a position that a closed circuit is created, the life electricity will flow in a circuit. Buddha's posture is a round posture. Energy becomes circular; it is not thrown out.

Energy always moves out through the fingers, hands or feet. But through a round shape, energy cannot flow out. That is why women are more resistant to illness than men, and why they live longer. The rounder the body is, the less energy flows outward.

Women are not so exhausted after the sex act because the shape of their sexual organ is round and absorbing. Men will be more exhausted. Because of the shape of their sexual organ, more energy is thrown out. Not only biological energy, but psychic energy also.

All the energy outlets are joined together in padmasana, so no energy can move outward. Both feet are crossed, the hands touch the feet and the feet touch the sex center. And the posture is so erect that there is no gravitational pull. In this posture, one can forget the body completely because life energy is not flowing outward. The eyes are also to be closed or half closed and the eyeballs still, because eyes are also a great outlet for energy.

Even in dreams you throw out much energy through eye movements. In fact, one way to know whether a person is dreaming or not is to put your fingers on his eyes. If they are moving, then he is dreaming. Awaken him, and you will find he was dreaming. If the eyeballs are not moving, then he is in deep, dreamless sleep, sushupti. All energy is going inward and nothing is going outward.

Asanas, pranyam – there are so many methods through which energies can be made to flow inward. When they flow inward they become one, because at the center there cannot be more than one. So the more energy goes inward, the more harmony there is. Conflicts drop. In the center there is no conflict. There is an organic unity of the whole. That is why bliss is felt.

Another thing: asanas and pranyam are bodily helps. They are important, but they are only physical helps. If your mind is in conflict then they will not be of much help, because body and mind are not two things really. They are

two parts of one thing. You are not body and mind; you are body/mind. You are psycho/somatic or somato/psychic. We talk about the body as one thing and the mind as something different, but body and mind are two poles of one energy. The body is gross and the mind is subtle, but the energy is the same.

One has to work from both polarities. For the body there is hatha yoga: asanas, pranyam, et cetera; and for the mind there is raga yoga and other yogas that are basically concerned with your mental attitudes.

Body and mind are one energy. For example, if you can control your **breath** when you are angry, the anger will die. If you can go on **breathing** rhythmically, anger cannot overpower you. In the same way, if you go on **breathing** rhythmically, sexual passion cannot overpower you. It will be there, but it will not become manifest. No one will know it is there. Not even you will be able to know it. So sex can be suppressed; anger can be suppressed. Through rhythmic **breathing** you can suppress them so much that you yourself will not even be aware of it. But the anger or sex will still be there. The body has suppressed it, but it remains inside, untouched.

One has to work with both the body and the mind. The body should be trained through yogic methodology, and the mind through **awareness**. You will require more **awareness** if you practice yoga because things will become more subtle. If you are angry, you can ordinarily become aware of it because it is so gross. But if you practice pranyam, you will need more **awareness**, more acute sensitivity to be **aware** of anger, because now the anger will become more subtle. The body is not cooperating with it so there will be no physical expression of it at all.

If people practice **awareness** techniques and simultaneously practice yogic methods, they will know deeper realms of **awareness**. Otherwise they will be aware only of the gross. If you change the gross but do not change the subtle, you will be in a dilemma. Now conflict will assert itself in a new way.

Yoga is helpful, but it is only one part. The other part is what Buddha calls mindfulness. Practice yoga so that the body becomes rhythmic and cooperative with your inner movements, and simultaneously practice mindfulness.

Be mindful of **breathing**. In yoga, you have to change the **breathing** process. In mindfulness, you have to be **aware** of the **breathing** as it is. Just be **aware** of it. If you can become **aware** of your **breathing**, then you can become **aware** of your thought process; otherwise not.

Those who try to become **aware** of their thought process directly, will not be able to do it. It will be very arduous, tedious. **Breathing** is the door to the mind. If you stop your **breathing** for a single moment, your thoughts will also stop. When **breathing** stops, the thought process stops. If your thinking is chaotic, your **breathing** will be chaotic. **Breathing** will simultaneously reflect your thought process.

Buddha talks about anapanasati: the yoga of **awareness** of the incoming and outgoing **breath**. He says, "Begin from here." And that is the correct beginning. One should begin from **breathing** and never from the thought process itself. When you can feel the subtle movements of **breath**, only then will you be able to feel the subtle movements of thought.

Awareness of the thought process will change the quality of the mind; asanas and pranyam will change the quality of the body. Then the moment comes when your body and mind are one, without any conflict at all. When

they are synchronized, you are neither body nor mind. For the first time, you know yourself as the Self. You transcend.

You can transcend only when there is no conflict. In this harmonious moment when body and mind are one, with no conflict, you transcend both. You are neither. Now you are nothing in a sense: no-thing. You are simple **consciousness**. Not conscious of something, but just **awareness** itself.

This **awareness** without being **aware** of anything, this **consciousness** without being conscious of anything, is the moment of explosion. Your potential becomes actual. You explode into a new realm: the ultimate. This ultimate is the concern of all religions.

There are so many ways to reach this ultimate. One may talk about kundalini or not; it is immaterial. Kundalini is only a word. You can use another word. But what is signified by the word *kundalini* is bound to be there in some way or other as an inward flow of energy.

This inward flow is the only revolution, the only freedom. Otherwise you will go on creating more hells, because the more you go outward the further off you are from yourself. And the further off you are from yourself, the more ill and diseased you are.

Kundalini is the original source of all life, but you are cut off from it in so many ways. Then you become an outsider to yourself and you do not know how to come back home. This coming back is the science of yoga. As far as human transformation is concerned, kundalini yoga is the subtlest science.

You have asked why traditional methods are systematic and my method is chaotic. Traditional methods are systematic because the people in earlier times for whom they were developed were different. Modern man is a very new phenomenon. No traditional method can be used exactly as it exists, because modern man never existed before. So in a way, all traditional methods have become irrelevant.

For example, the body has changed so much. It is not as natural now as it was in the days when Patanjali developed his system of yoga. It is absolutely different. It is so drugged that no traditional method can be helpful.

In the past, medicine was not allowed to hatha yogis, absolutely not allowed, because chemical changes will not only make the methods difficult, but harmful. But the whole atmosphere is artificial now: the air, the water, society, living conditions. Nothing is natural. You are born in artificiality; you develop in it. So traditional methods will prove harmful today. They will have to be changed according to the modern situation.

Another thing: the quality of the mind has basically changed. In Patanjali's days, the center of the human personality was not the brain; it was the heart. And before that, it was not even the heart. It was still lower, near the navel. Hatha yoga developed methods which were useful, meaningful, to the person whose center of personality was the navel. Then the center became the heart. Only then could bhakti yoga be used. Bhakti yoga developed in the middle ages because that is when the center of personality changed from the navel to the heart.

A method has to change according to the person to whom it is applied. Now, not even bhakti yoga is relevant. The center has gone even further from the navel. Now, the center is the brain. That is why teachings like those of Krishnamurti have appeal. No method is needed, no technique is needed – only understanding. But if it is just a verbal understanding, just intellectual,

nothing changes, nothing is transformed. It again becomes an accumulation of knowledge.

So I use chaotic methods, not systematic, to push the center down from the brain. A chaotic method is very helpful because through any systematic method the brain cannot be pushed below. Systematization is brain work, you systematize everything through the brain. So if you use any systematic method the brain will be strengthened; it will take more energy into itself.

So I use chaotic methods because through chaotic methods the brain is nullified. It has nothing to do. There is no system to be made and no mathematical; formula to be applied. It is so chaotic that the center is automatically pushed from the brain to the heart, and that is a great step – to push the center from the brain to the heart. If you do my methods vigorously, unsystematically, chaotically, your center is pushed down. You come to the heart. When you come to the heart then I apply **catharsis** because your heart is so suppressed. Because your brain has taken up so much territory in you and so much domination over you it has absorbed the whole space, there is none left for the heart, so the longings of the heart are suppressed. You have never laughed heartily, never cried, never done anything heartily. The brain always comes in to systematize, to make things mathematical; that brain comes in to calculate and conclude. The heart is suppressed.

So first, a chaotic method is used to push the center of **consciousness** from the brain toward the heart. Then **catharsis** is needed to unburden the heart, to throw off suppressions, to make it light. If the heart becomes light and unburdened, then the center of **consciousness** is pushed still lower; it comes to the navel, and only when it comes to the navel do I ask you to inquire, "Who am I?" Otherwise it is meaningless.

So Raman Maharshi's method could not be very successful because he used to ask directly, "Who am I?" Then the brain asks, "Who am I?" The intellect asks, "Who am I?" and the intellect is very cunning, it asks – and supplies the answer. It asks "Who am I?" and there is an answer accumulated in the memory: "I am the soul, I am the Brahm..." It supplies both. It plays the game from both sides – and this is absurd, but it cannot be helped.

Ramana could achieve through this method because his center of **consciousness** was the navel and never the brain. He was not a man of brain. In a way he was one of the oldest beings, one of the oldest. He was not of this century, he was not one of our contemporaries. His center was the navel. But if he says to others, ask "Who am I?" it becomes meaningless, because the center is different. They will ask through the brain and it will reply with the answer. Only if you ask "Who am I?" when your **consciousness** is in the navel will the brain never be able to supply the answer. It cannot cross the heart. It cannot come to the navel, there is no way to it. But if the **consciousness** is at the navel and you ask "Who am I?," then there is the question and no answer. Then the question penetrates deep and deep and deep and a moment comes when the question itself drops. It is no more. When the question is no more – is the answer. They are never simultaneous. If they are simultaneous – this is the question and this is the answer – then it is brain work. If the question is dead, no more, and the answer comes, then it is navel work. Then it is quite a different thing. It has come from the source, the source of vitality. The navel is the source of vitality, it is the source, the seed source from which everything comes: the body, the mind, all else.

So I use this chaotic method very meaningfully, very considerately. Now systematic methodology will not help, because the brain will turn it into its own instrument. Now only chanting bhajans will not help, because the heart is so much burdened that it cannot flower into real chanting, it cannot flower. For it chanting can only be an escape; prayer can only be an escape. It cannot flower into a prayer; the heart cannot flower into a prayer because it is so much burdened. It has been so much suppressed that authentic prayer has become impossible. I have not seen a single person who can go deep into authentic prayer, because love itself has become impossible.

Consciousness must be pushed down to the source, to the roots. Only then is there the possibility of transformation. So I use chaotic methods to push the **consciousness** downward from the brain.

Whenever you are in chaos, the brain stops working. For example, if you are driving a car and suddenly someone runs in front of you, you react so suddenly that it cannot be the work of the brain. The brain takes time. It thinks about what to do and what not to do. So whenever there is a possibility of an accident and you push the brake, you feel a sensation near your navel, as if it were your stomach that is reacting. Your **consciousness** is pushed down to the navel because of the accident. If the accident could be calculated beforehand, the brain would be able to deal with it; but when you are in an accident, something unknown happens. Then you notice that your **consciousness** has moved to the navel.

If you ask a Zen monk, "From where do you think?" he puts his hands on his stomach. When Westerners came into contact with Japanese monks for the first time, they could not understand. "What nonsense! How can you think from your stomach?" But the Zen reply is meaningful. **Consciousness** can use any center of the body, and the center that is nearest to the original source is the navel. The brain is furthest away from the original source, so if life energy is moving outward, the center of **consciousness** will become the brain. And if life energy is moving inward, ultimately the navel will become the center.

Chaotic methods are needed to push the **consciousness** to its roots, because only from the roots is transformation possible. Otherwise you will go on verbalizing and there will be no transformation. It is not enough just to know what is right. You have to transform the roots; otherwise you will not change.

When a person knows the right thing and cannot do anything about it, he becomes doubly tense. He understands, but he cannot do anything. Understanding is meaningful only when it comes from the navel, from the roots. If you understand from the brain, it is not transforming.

The ultimate cannot be known through the brain, because when you are functioning through the brain you are in conflict with the roots from which you have come. Your whole problem is that you have moved away from the navel. You have come from the navel and you will die through it. One has to come back to the roots. But coming back is difficult, arduous.

Kundalini yoga is concerned with life energy and its inward flow. It is concerned with techniques to bring the body and mind to a point where transcendence is possible. Then, everything is changed. The body is different; the mind is different; the living is different. It is just life.

A bullock cart is useful, but it is no longer needed. Now you are driving a car, so you cannot use the technique that was used with the bullock cart. It was

useful with the bullock cart, but it is irrelevant with the car.

Traditional methods have an appeal because they are so ancient and so many persons have achieved through them in the past. They may have become irrelevant to us, but they were not irrelevant to Buddha, Mahavira, Patanjali or Krishna. They were meaningful, helpful. The old methods may be meaningless now, but because Buddha achieved through them they have an appeal. The traditionalist feels: "If Buddha achieved through these methods, why can't I?" But we are in an altogether different situation now. The whole atmosphere, the whole thought-sphere, has changed. Every method is organic to a particular situation, to a particular mind, to a particular man.

The opposite extreme is that of Krishnamurti. He denies all methods. But to do that, he has to deny Buddha. It is the other aspect of the same coin. If you deny the methods then you have to deny Buddha, and if you do not deny Buddha then you cannot deny his methods.

These are extremes. Extremes are always wrong. You cannot deny a falsehood through taking an extreme position to it, because the opposite extreme will still be a falsehood. The truth always lies exactly in the middle. So to me, the fact that the old methods don't work doesn't mean that no method is useful. It only means that the methods themselves must change.

Even no-method is a method. It is possible that to someone only no-method will be a method. A method is always true in relation to a particular person; it is never general. When truths are generalized, they become false. So whenever anything is to be used or anything is to be said, it is always addressed to a particular human being: to his attention, to his mind, to him and no one else.

This too has become a difficulty now. In the old days there was always a one-to-one relationship between a teacher and a disciple. It was a personal relationship and a personal communication.

Today it is always impersonal. One has to talk to a crowd, so one has to generalize. But generalized truths become false. Something is meaningful only to a particular person.

I face this difficulty daily. If you come to me and ask me something, I answer you and no one else. Another time someone else asks me something, and I answer him and no one else. These two answers may even be contradictory, because the two persons who have asked may be contradictory. So if I am to help you, I must speak particularly to you. And if I speak particularly to each individual, I will have to say many conflicting things.

Any person who has been talking in general can be consistent, but then the truth becomes false, because every statement that is true is bound to be addressed to a particular person. Of course, the truth is eternal – it is never new, never old – but truth is the realization, the end. The means are always relevant or irrelevant to a particular person, to a particular mind, to a particular attitude.

As I see the situation, modern man has changed so much that he needs new methods, new techniques. Chaotic methods will help the modern mind because the modern mind is, itself, chaotic. This chaos, this rebelliousness in modern man is, in fact, a rebellion of other things: of the body against the mind and against its suppressions. If we talk about it in yogic terms we can say that it is the rebellion of the heart center and the navel center against the brain.

These centers are against the brain because the brain has monopolized the whole territory of the human soul. This cannot be tolerated any further. That is why universities have become centers of rebellion. It is not accidental. If the whole society is thought of as an organic body, then the university is the head, the brain.

Because of the rebelliousness of the modern mind, it is bound to be lenient toward loose and chaotic methods. **Dynamic Meditation** will help to move the center of **consciousness** away from the brain. Then the person using it will never be rebellious, because the cause of rebellion becomes fulfilled. He will be at ease.

So to me, **meditation** is not only a salvation for the individual, a transformation for the individual; it can also provide the groundwork for the transformation of the whole society, of the human being as such. Man will either have to commit suicide, or he will have to transform his energy.

The Psychology of the Esoteric, #4

Osho,
What is Dynamic Meditation?

The first thing to be understood about **Dynamic Meditation** is that it is a method of creating a situation through tension in which **meditation** can happen. If your total being is completely tense, the only possibility that remains is relaxation. Ordinarily one cannot go directly into relaxation, but if your whole being is at a peak of total tension then the **second step** comes automatically, spontaneously: silence is created.

The **first three stages** of the technique are done in order to achieve this climax of tension throughout all the layers of your being. The first layer is the physical body. Beyond that is the prana sharir, the vital body: this is your second body, the etheric body. Beyond it is the third body, the astral body.

Your vital body takes in **breath** as its food. If the normal intake of oxygen is changed, the vital body is bound to change. Deep, fast **breathing** for ten minutes in the **first stage** of the technique is a means of changing the whole chemistry of your vital body.

The **breathing** must be both deep and fast – as deep as possible and as fast as possible. If you cannot do both, then it must be fast. Fast **breathing** becomes a sort of hammering on the vital body and something which is asleep begins to wake: the reservoir of your energies breaks open. The **breathing** is like a flood of electricity throughout the whole nervous system.

So you must do the **first step** as vigorously, as intensely as possible. You must be in it totally; not a single fragment of you should be outside of it. Your whole being should be in the **breathing** in the **first step**.

You are just an anarchy: **breathing** in, **breathing** out. Your total mind is in the process – **breath** going out, **breath** coming in. If you are totally in it, thoughts will cease because none of your energy is available to move into thought – there is no energy left to keep them alive.

Then, when the body electricity begins to work in you, the **second step** begins. When biocnergy begins revolving in you, working through your nervous system, many things are possible for your body. You must be free to let the body do anything it wants to do.

This **second step** will be not only a state of letgo but a state of positive cooperation too. You must cooperate with your body, because the language of the body is a symbolic one which has ordinarily been lost. If your body wants to dance, you cannot feel the message. So if there is a slight tendency toward dancing in the **second stage**, cooperate with it; only then will you understand the language.

Whatsoever happens in this second ten-minute stage, do to your maximum. Throughout the whole process of the technique, nothing should be done below the maximum. You may begin to dance, jump, laugh, or cry. Anything that happens to you, however the energy wants to express itself, cooperate with it. It will just be a hunch in the beginning, just a mild temptation – so mild that if you want to suppress it, it will not come to the conscious level at all. It can be suppressed unknowingly. So if there is any hunch, any flickering, any indication in the mind, then cooperate with it and do it to your maximum, to the very extreme.

There is tension only at the extreme, not otherwise. If the dance is not at its maximum then it will not be effective, it will lead nowhere; people dance so many times, but it leads nowhere. So the dance must be at its maximum – and unplanned, just done instinctively or intuitively; your reason or your intellect must not come in between.

In the **second step** just become the body, totally one with it, identified with it – just as in the **first step** you just become the **breath**. The moment you bring your activity to the maximum a new, fresh feeling will surge up in you. Something will be broken: you will see your body as something apart from you; you will become just a **witness** to it. You do not have to try to be a **witness**, you just have to be identified with the body totally and allow the body to do whatever it wants to do and go wherever it wants to go.

The moment the activity is at its maximum – dancing, crying, laughing, being irrational, doing any nonsense – then there is a happening: you become a **witness**. Now you are just **watching**; there is no identification, just a **witnessing consciousness** which comes on its own. You don't have to think about it, it just happens.

This is the **second step** of the technique. Only when the **first step** has been done totally, completely, can you move into the **second step**. It is just like the gears in a car: the first gear can be changed into the second only when the speed in first gear is at its maximum, not otherwise. It is only possible to change from second gear into the third when the speed in second gear is at its maximum. What we are involved with in **Dynamic Meditation** are the gears of the mind. If the physical body, the first gear, is brought to its maximum extreme through **breathing**, then you can change into second gear. Then the second must be completely intense: involved, committed, with nothing remaining behind.

When you practice **Dynamic Meditation** for the first time this will be difficult, because we have suppressed the body so much that a suppressed pattern of life has become natural to us. It is not natural! Look at a child: he plays with his body in quite a different way. If he is crying, he is crying

intensely. The cry of a child is a beautiful thing to hear, but the cry of an adult is ugly. Even in anger a child is beautiful; he has a total intensity. But when an adult is angry he is ugly; he is not total. And any type of intensity is beautiful.

This **second step** is only difficult because we have suppressed so much in the body, but if you cooperate with the body then the forgotten language is remembered again. You become a child. And when you become a child again a new feeling comes to you: you become weightless – an unsuppressed body becomes weightless.

When the body becomes totally unsuppressed, suppressions that have been accumulated throughout your life are thrown out. This is **catharsis**. A person who goes through this **catharsis** can never become insane; it is impossible. And if an insane person can be persuaded to do it he will return to normality. A person who has gone through this process has gone beyond madness: the potential seed has been killed, has been burnt out through all this **catharsis**.

This **second step** is psychotherapeutic. One can only go into **meditation** by going through **catharsis**. One must be cleansed completely; everything nonsensical must be thrown out. Our civilization has taught us to suppress, to keep things inside, so that everything goes into the unconscious and becomes part and parcel of the soul and creates much havoc throughout the whole being.

Every ghost that has been suppressed becomes a potential seed for insanity. This must be eliminated. As man becomes more civilized, he becomes potentially more mad. One who is uncivilized is potentially less mad because he still understands the language of the body, he still cooperates with it. His body is not suppressed; his body is the flowering of his being.

This **second step** must be done totally. You must not be outside the body; you must be in it. When you are doing something, do it completely: be the doing, not the doer. That is what is meant by totality: be the doing, become the act; don't be an actor. An actor is always outside his acting, he is never in it. When I love you I am in it, but when I act lovingly I am outside the act.

In the **second step** so many things are possible – something different will happen to each individual. One person will begin to dance, another person will begin to cry. One will become naked, another will begin to jump and yet another will begin to laugh. Anything is possible.

Move from within, move totally, and then you can proceed to the **third stage**.

The **third stage** is reached as a result of an inherent sequence. In the **first stage**, the body electricity, or you can call it kundalini, is awakened. It begins to revolve and move. Only then can the body be in a total letgo, not before. Only when the inner movement has begun are outer movements possible.

When the **catharsis** of the **second stage** is brought to a peak, to a climax, the third ten-minute stage begins. Begin to repeat vigorously the Sufi mantra: **Hoo! Hoo! Hoo!** The energy that has been awakened through **breathing** and expressed through **catharsis** now begins to move inward and upward; the mantra rechannels the energy. Before it was moving downward and outward; now it begins to move inward and upward.

Go on hammering the sound within – **Hoo! Hoo! Hoo!** – until the whole being becomes nothing but the sound. You must exhaust yourself completely; only then does the **fourth stage**, the **meditation**, happen.

The **fourth stage** is nothing – only silence and waiting. If you have moved

into the first three stages totally, completely, holding nothing back, then in the **fourth stage** you will automatically fall into a deep relaxation. The body is exhausted; all suppressions have been thrown out, all thoughts have been thrown out. Now relaxation comes spontaneously – you need not do anything to make it happen. This is the beginning of **meditation**.

The situation has been created: you are not there. Now **meditation** can happen. You are open, waiting, receptive. And the happening happens.

Osho,
The people who come to me for spiritual guidance are people of a disciplined mind. How can people such as this practice **Dynamic Meditation** with its explosive expression of emotions?

Such people cling to discipline, but the primary need of an unstill mind is to be anarchic; only then can it transcend itself. You can ordain discipline, but discipline is an outward conditioning – the inner being remains the same. There will be anarchy within and discipline without: anarchy remains in the heart while the discipline forms a part of the cultivated personality. So first let tension, confusion, anarchy reach a climax. Then there will be an explosion, and discipline will come as the result.

Tell the people who come to you for spiritual guidance about this method. They will feel the change that happens through it themselves, the transformation. Let them practice it as an experiment – with their unstill minds, with their doubts – and if something happens through it, then the practice will continue by itself; there will be no need to convince them.

The anarchy within must be exploded. It should not be stilled or pushed down, it must he expressed in total intensity. Calmness, serenity, nirvana, come not by stilling the mind but by explosion. Then the stillness comes by itself; it is not a cultivated composure.

You must express what you are totally. Of course, that will mean madness, because you are mad. If you allow yourself to express what is inside you, the madness will come out. You will feel strange about it: what will be expressed is something which is unknown even to you. But it is your expression – the authentic expression of what is within you.

So many things that must be expressed have been suppressed in the unconscious. They have been suppressed for centuries, through many past births. The anarchic being that is within each of us is unknown even to ourselves. It must come out, the ghost inside us must come out. And it can come out only when it is expressed – expressed in total intensity from the innermost core of being. First one has to become mad in order to transcend one's inner madness.

Let **Dynamic Meditation** be tried as an experiment by those who come to you. Tell them that the emphasis is not on believing it, but that they should do it, then they will know what happens. And things are bound to happen, because this madness that I am talking about is within everyone.

Osho,
Is there some kind of hypnosis involved in the technique?

The moment a person begins to experiment with this method there is no question of belief or faith, there is no question of hypnosis. The contrary is the case: we have hypnotized ourselves into believing that we are normal and sane human beings. This is the hypnosis! The whole world is a great madhouse and we have hypnotized ourselves into thinking that we are sane, normal. But the insanity that is hidden in the background always tries to come out: it erupts, it explodes out of us in dreams.

It explodes out of us when we are intoxicated. LSD or mescaline cause an explosion of madness, but the explosion does not come from the LSD or mescaline, and dreams do not create the madness either. Drugs or dreams just uncover your self, the authentic being that is within you. That is why, for a sadhaka, a seeker, it has been an essential part of many old traditions to know the self through drugs: various intoxicants are known to have been used in order to know the inner being, to know that which is within.

It is total nonsense even to try to discipline the mind. You have not known the innermost core, you are cultivating discipline from the outside – you will become disciplined but the madness will always remain within you. The ultimate outcome will be schizophrenia: there will be two beings living simultaneously within you, your whole being will be split. There will be continuous indecision and conflict within. And remember, conflict dissipates energy. So the first step toward a harmony and unity of the being is not discipline but knowledge of that which is within.

The within has been so suppressed for centuries, for millennia, that this suppression has become a part of your self. And not only you but the whole of humanity has suppressed what is within; you are just a part of the process. You have not suppressed what is within you consciously, knowingly – it is part of your heritage to do that.

That is the reason for the fear about this technique. The inhibited, suppressed, collective mind is the basis of all insanity, all tensions, all conflicts, all disharmony. There is a lurking fear that if we allow ourselves to let go, something which has been hitherto suppressed will emerge. And it is bound to happen. This fear creates a doubt about the technique, and the doubt then becomes another instrument for suppression.

So tell your students not to believe in the technique but just try it as an experiment for fifteen days. Let them try it for an hour a day – beginning with ten minutes of deep, fast **breathing** – and things will begin to move.

The **breath** should be both deeper and faster than bhastrika **breathing**. No rhythm is to be used with the **breathing**. If you try to use any rhythmic method, the explosion will not take place because you will still be disciplining yourself. So let the **breathing** be as anarchic as it can be: the only emphasis is on rapidity, intensity, and depth. Don't remain outside the **breathing**. The total being must be involved in it – a total commitment with no holding back.

When you are totally involved in it your whole body and mind begin to vibrate, the body electricity begins to move. When you feel something in your body that you have never felt before then the technique has reached you. Then no doubt remains, because you have experienced something which you have never known before.

We never feel our body electricity. That too is a suppressed part of our personality: not only the mind is suppressed but the body also. We are not in our bodies as much as nature has prescribed; we have suppressed our body wisdom.

Once someone begins to vibrate because of the deep, fast **breathing** done in the **first stage** of the technique, his body electricity begins to move. In that moment he moves out of the grip of society: his bioenergy is so powerful that you cannot force him to conform. When the energy grows to its own awakening you never feel that you are just existing, that you are a slave to your condition. You feel yourself to be something unbounded, something unlimited, something powerful. In this moment, people have declared themselves to be God: Aham brahmasmi, "I am brahman."

The first feeling of "Aham brahmasmi, I am God," comes from feeling the movement of electricity that is ordinarily lying dormant in the body stimulated by the deep, fast, intense **breathing**. Then every experience that comes through the body becomes authentic.

We call something real because we feel it through the body. I say that you are real because I can see you, I can touch you. If I cannot touch you then you are a hallucination; I cannot believe in you. If I cannot touch you I cannot show you to others. Our reality is that which can be validated through the body.

Any technique that opens up a new dimension of experience for the body becomes real to us. Then there is no more doubt about the technique and one can proceed further.

That is why I emphasize the **breathing** in the **first step**. Then, in the **second step**, the **breathing** will continue on its own. Meanwhile there will be many reactions in the body; they may take many forms, but they will all be happenings, they will not come through discipline. And so many things will happen!

Osho,
How should one sit when practicing the technique?

You can sit in any position but it is better if you are standing. The eyes should be closed and the technique should be done on an empty stomach.

In the **second step**, relax the body. Give it freedom; don't suppress it. Go on **breathing** and allow the body to move, to vibrate, to dance, weep, laugh. Let whatever happens, happen: the body will take its own course and many things will begin to happen. Then, in the **third step**, while still **breathing** intensely and allowing your body to do whatsoever it wants to do, begin to repeat the Sufi mantra – **Hoo**! **Hoo**! **Hoo**! – with no gaps between the sound. This must be done as vigorously as possible – so that you know you are not withholding any energy. Involve yourself totally. By and by, the repetition of the sound will become more and more vigorous, more and more intense.

During the **first step**, the total attention must be on the **breathing**. And when you **breathe** deeply the **second step** will emerge as an outcome of the first: the body begins to move. You are not to relax even for a moment; continuous effort is to be there. Then relax into the **second stage**, allowing

your body the freedom to express whatever has been held back in the past. The body will begin to move, to dance, etcetera, and soon you will begin to feel that you are something separate from the body. You will see the body weeping, laughing, crying so clearly that you will not be able to identify yourself with the one who is doing all this. You will see yourself jumping, dancing: something is happening mechanically. You will begin to see the body as a separate entity. It is only when the body becomes an automaton that the **consciousness** feels itself to be separate; until then there is always identification with the body.

Osho,
Why are we normally not able to feel disidentified with the body?

You are totally identified with your body because normally there is no gap between you and your body. What you are doing, your body is doing, and vice versa. You and the doings of your body are identified as one and the same. But when the body takes its own course, it becomes an automaton. Things begin to happen which you had never planned, which you never thought possible. "Am I doing this? Am I feeling this?" And you know that you are not doing it. You did not will it but still the dance goes on – and vigorously, too.

Then there is a gap. The gap between the doer and the doing is there: you are not doing it. Now the body has become an automaton.

Consciousness cannot identify itself with an automaton. You cannot identify yourself with a machine unless the machine works according to your will. If I tell this microphone to move and it begins to move, there is every possibility that I may identify myself with it. Now it has become part and parcel of me: it moves when I ask it to move. The hand moves when I tell it to move, and when I tell it not to move it does not. That is the basis of identification: through the movement, the mover and the moved have become one.

But when the body moves without your conscious exertion then it becomes a separate machine. Only then can you see that you are separate from the body. This is such a distinct feeling that no confusion remains.

That is why I emphasize body movement. Let it happen. Whatever happens, let go. You will see that your body has become like that of a madman, or an animal, or a machine, and you will not be able to identify with it, so you remain aloof. Now you begin to be a **witness**.

In the **second step** of the technique you begin to **witness** all that is happening. The body is moving, the hands are moving, forming many mudras – mudras that you have never known or planned. Your inner **witness** comes into being. You begin to see the happenings as something outside yourself; now you are not the doer but just a seer. There is no question of your doing anything; you begin to see.

In the beginning the identification with the body may be there, but as you allow yourself to let go more and more into the technique, action vanishes. If the body falls to the ground you will not think that you have fallen but that the body has fallen.

Then, in the **third step** you are to shout, "**Hoo! Hoo! Hoo!**" with total

intensity. You must become completely mad. Move deeper and deeper into the sound. Bring your effort to a peak, because only from the peak can you fall to the very depths of your being. The more mad you become, the higher the peak of intensity that you reach, the deeper will be the depths that you fall into and the more sanity there will be.

Real sanity is that which comes after the transcendence of madness. Relaxation comes only when you have come to a peak of tension. Then the **fourth stage** is reached: the mind becomes calm, quiet.

Now, having gone through the three previous stages of ten minutes each, you are just to relax for ten minutes. **Stop** everything that you have been doing in the first three stages and just fall down or **stop**, remaining frozen in whatever position you are in. Now there is nothing to do. There is no question of doing anything because you will be completely exhausted, your whole being will be tired. Now letgo becomes an automatic process.

The technique is a sequence of stages, each following automatically from the preceding stage. If you continue the technique and do not add the **fourth stage** it will come by itself as a natural consequence of what has gone before. It is bound to – a moment is bound to come when everything is exhausted and you fall down. There is nothing left to do.

The **fourth stage** is the moment of nondoing. That is what I call dhyana, **meditation**. The first three stages are only steps; the **fourth stage** is the door. Then you are. There is nothing to do, neither **breathing** nor movement nor sound, just silence.

The three previous stages must be "done" in a sense, but the **fourth stage** comes of its own accord. Then something happens that is not your doing. It comes as a grace: you have become a vacuum, an emptiness, and something fills you. Something spiritual pours into you when you are not.

You are not there because there is no doing; the ego disappears when there is no doer. The doer is the ego. So you can be in the first three steps because you are doing something – **breathing**, moving, shouting – but now, in the **fourth stage**, you cannot be, because there is no doing.

The ego is nothing but an accumulation of your memories of past actions, so the more a person has done, the more egocentric he is. Even if your doing has been in social service or religious work, whatsoever you have done becomes part of the ego. Ego is not an entity but the memory of your doings, so in those moments when there is no doing, you are not. Then something happens. Even though you are not doing anything you are totally conscious. Silent, but conscious. Exhausted, but conscious. Only **consciousness** is there: a **consciousness** of your deep letgo, a **consciousness** that now everything has disappeared.

When the **fourth stage** has ended, when it becomes a memory, then you can recollect it. But in the moment itself there is nothing, there is only **consciousness**. Because only nothingness is there, you cannot be conscious of anything. Afterward you recognize that there has been a gap. Your mind functioned until a particular moment; then there was a gap, and then it began again. You feel this gap afterward: the gap, the interval, becomes a part of your memory.

Our memory records events and this gap is a great event, it is a great phenomenon. Mind is a mechanism. It records everything; it is just like the tape recorder that we are using here. The recorder will record two things:

when we speak, the words are recorded; and when we are not speaking, the silence, the gap, is also recorded. Even when we are not speaking, something is being recorded – the silence, the gap. In the same way, the mechanism of the mind is always there recording everything. In fact, it is even more keen, more sensitive, when there is a gap. The tape recorder can blur what I am saying, but it cannot blur my silence. The gap will be recorded more intensely; there is no possibility of error.

So the gap is remembered – and the gap is blissful. In a way a memorable event is a burden, a tension, while the gap is a calm, blissful interval. This gap is dhyana, **meditation**.

Osho,
Does one experience various things in this **fourth stage**?

Experience, as such, is psychic. There is no such thing really as "spiritual experience." It is only a gap. The experiencer is not there, so you cannot use the terminology of experience. You experience a moment which is of no-experience. As far as language can indicate it, I can only say that it is a gap.

Every type of indication is bound to be negative. Language is for events, it is not for silence. If I try to express what happens in **meditation** through the medium of language, the terms I will use will depend on me – and one term will be as meaningless as any other because the experience cannot be indicated by words. So you may call it brahman, you may call it nirvana, or anything you like, but it will just be a choice between different names.

Every name is as meaningless as any other, so every type of religious language – Christian, Hindu, or Buddhist – will be equally meaningless. The only similarity, the essential unity in all religions, is that their languages are equally erroneous. They are bound to be so. This is not a condemnation, it is a fact – because the gap cannot be expressed, it can only be felt. And feeling has no language; it has no words.

Osho,
If ego evaporates in the **fourth stage**, then what happens after the **fourth stage** is over and one comes back from **meditation**?

The ego returns, because the whole mechanism is still there. It has not died; the whole past is still there. For a while you were not part of it, for a few minutes you transcended the mind, the ego. You were beyond it. You left the house; now you have come back. But you cannot come back as the same person who left it because you now have known something beyond. You cannot be the same again, but still you come back.

The easier it becomes to go out and come in, the more likely it is that a new stage will begin in which you are neither out nor in: you transcend both. This is the culmination, because then you can be out when you want to go out and you can be in when you want to come in. You are neither in nor out; you transcend both. This is samadhi.

When I can come or go as I choose, when I can be in or out, when it becomes easier and easier for the mind to be here or not to be here according to my preference, then both the inner and the outer can be transcended. Only then is the innermost core reached. That is samadhi. What happens in the **fourth stage** is only a glimpse of it. In Zen Buddhism, this glimpse is called satori. Satori is not samadhi, satori is just a glimpse, because you can still come back from it. But you cannot come back from samadhi: it is the point of no return.

Osho,
What happens to someone who reaches samadhi?

If you say "somebody reaches," then somebody is there. Only when somebody is not there, is absent, does he reach. Somebody moves into **meditation**, somebody comes out of **meditation** – that is the feeling of the soul. But nobody reaches samadhi, because when samadhi is reached, nobody is there.

There are many religions which have stopped at the point reached in the **fourth stage** of **Dynamic Meditation**, so they say that there is a soul, the atman, because all they have known is the coming in and the going out of the soul. But the **fourth stage** is just a glimpse. You go out – you leave the body, the mind, the ego – and you come back again. It is not the point of no return; there is every possibility of coming back.

You come back because the whole mechanism is still there waiting for you. You come back and again the whole thing begins to work. All that is left then is the memory of the gap. But that gap calls you back again and again.

Some religions such as Zen have mistaken this satori, this glimpse, for the ultimate experience, for samadhi. It is not samadhi because there is still a possibility of coming back. The ego did not die, you only jumped away from it temporarily. For a moment you were out of its grip, but now you are back again. Satori is just a jump. Don't become attached to it.

You can become attached to the outward jump very easily because it is so blissful there. Each time you move into the experience it gives you a certain freshness, it thrills you. But then you go on repeating the experience of going into **meditation**, feeling its bliss, and coming back. By and by it becomes a routine, and when you come back you think that you have achieved the ultimate experience possible because the experience was so blissful. But you have not yet known something beyond bliss, so each experience of **meditation** becomes part of the same repetitive, mechanical, routine groove. Now even the gap, even **meditation**, becomes part of your mechanical functioning.

There are religions that have stopped at this point; hence they say that there is a soul, an individual soul; they cannot conceive of brahman. Brahman only comes after you have gone beyond the **fourth stage** – when you can go out and come back in and do not become attached to the bliss of the gap. And once you begin to **witness** this going out and coming in, the meditative state of mind and non-meditative state of mind, you have reached the most delicate point. Then you know that this too is a habit which you can prolong for many lives. It is not samadhi, it is not ultimate **awareness**; it is satori.

When you start **observing** this, a silent **awareness** begins to descend in you. Silent **awareness, choiceless awareness**, is possible only at this point, never before.

Osho,
Do you mean after satori?

Yes. Only after satori, never before that. When you become silently **aware** of the going out and the coming in of the ego, the ultimate explosion can happen. You go beyond out and in; you dissolve in the explosion.

This is the point of nirvana, brahma-upalabdhi, moksha, or whatever you want to call it. It has never been recorded by the mind; it can never be recorded because the mechanism itself has dissolved.

Osho,
After this does one continue to live in the body?

Certainly, because the working of the body is another process. It has a process of its own; one can live in it or one can go out of it. To others it seems as though one is still living in the house, but for the resident the house is no longer there. The whole universe becomes the body.

Osho,
Is there still an individual body?

No. It only seems so to others. If I try to talk about it, to verbalize it, then the whole thing becomes a problem. Whenever we talk about what happens when one goes beyond **meditation**, it becomes a paradox. It can never be explained because any type of explanation will create new paradoxes, new contradictions.

This **fifth stage** is an explosion of everything that has been. Now nothing remains. It is an explosion of the totality that you were: your memory, your intellect, your ego, your personality, your being, your soul. Everything that you were is now not; you just go beyond. There is no you; you become everything. That is the point of brahman, cosmic **consciousness.**

Dynamic Meditation can lead you only up to the **fourth stage**, satori. The **fifth** is beyond method. Guidance is possible only up to the **fourth stage**. That is why Krishnamurti talks of no-guidance. The **fifth stage** is beyond guidance. Silent **awareness** is always beyond guidance. Either it happens, or it doesn't happen.

This **fifth stage** is existence itself.

Every day Buddha was asked the same question: "What happens to an enlightened person? Where does he go? Does he exist or not?"

When Buddha was asked this same thing persistently, he said, "It is

irrelevant. Do not ask. This is a question that must not be asked." He listed eleven questions which he could not be asked, and this question was one of them. It is not that Buddha did not know; he would not answer because any type of statement was bound to create new problems.

Osho,
What is the purpose of life? Why should we practice yoga or any **meditation** technique or discipline? What should one's mission in life be?

Life is a mystery which cannot be solved. If it could be solved, it would not be a mystery. There is no mission in life, because there can be no mission in a mystery; there can simply be playfulness, a leela.

This whole existence is just a play of energy. Play means something that is purposeless or something that is its own purpose. There is nothing to be achieved; the very act is the achievement. Life has no mission, because living itself is the achievement. So you can live in many ways, you can do many things.

It is all just an outflow of energy, a purposeless cosmic play. That is why it is a mystery.

The West is more intent on discovering new things than the East. It is more curious, more inquiring, but it could never develop a religious **consciousness** because it could never conceive of life as being purposeless. We have been able to see sense in nonsense, we have been able to see no-purpose as having its own purpose, its own intrinsic value. Life is, that's all. Existence is; it is enough. Why ask for more? How can there be anything more than existence?

When you reach satori this feeling of the purposelessness of life begins to dawn upon you: life becomes a play. That is why Zen monks are happy and not serious. A serious person is one who has never felt the miraculous, the mysterious, so a serious person can never be religious. At the stage where satori has begun to happen, you become playful. Life becomes just a joke; there is no seriousness about it. You can laugh at it. A Zen monk can even laugh at the Buddha. And it is beautiful, so beautiful – nothing like it has ever been achieved anywhere else.

Osho,
People are afraid to come to this state because they know it will disturb the pattern of society.

It disturbs because society is created by people suffering from the disease called seriousness. The whole of society is dominated by this particular disease. It has dominated everything: everything has been put into a pattern, categorized, everything has been demarcated.

Play cannot be demarcated. When I love somebody it is play. But when it becomes a marriage then the play has gone; it has become a serious affair. Love is always playful, that's why it is always momentary; it comes and goes.

But marriage is something static; it comes and never goes. It is a plan, a demarcation, a fixed pattern.

Osho,
Are you saying that marriage cannot be spiritual?

It cannot be. Marriage can never be spiritual because it is a fixed thing. But I have used marriage just as an example. In fact, the whole of society can never be spiritual because it is based on rules. Rules are always serious; you cannot be playful about them.

When Bodhidharma reached China, he put one shoe on his head and the other on his foot. The emperor asked, "What are you doing? What nonsense!"

Bodhidharma said, "I am joking."

The emperor said, "But we never expected a joking, laughing sadhu."

Bodhidharma said, "How is it possible for a sadhu to be serious? God is not serious, he is so unceasingly playful!"

Creativity comes out of playfulness; hence so much creativity is born out of satori.

Osho,
Does satori bring inner knowledge?

The desire for inner knowledge, the desire for this experience or that experience, is part and parcel of the seriousness disease. The serious mind even tries to categorize religious experience; it wants to become the authority: "I have inner knowledge. I know, and you don't know. I will teach you." Again, the mind is attempting to recreate the pattern of the serious society. Do you see it? Religious societies have been created only for this purpose. Sects, ashrams, monasteries, etcetera, are alternative societies.

But the spiritual person is always playful. His life is just play, he is not serious about anything that he does.

And nothing new ever comes out of seriousness. Seriousness can only repeat the old because it always thinks in terms of security, in terms of rules; and rules come from the old, from tradition – they cannot be invented daily. A playful mind is spontaneous. It has no rules, so it is always insecure; it is always on the verge of losing everything, because there is no security.

Once a person has begun to experience satori, every type of seriousness becomes nonsense. That is the only indication there is that **meditation** has happened, and that is why a person who achieves satori becomes rebellious. There is no other reason. He becomes rebellious because he has to rebel against all types of seriousness.

Osho,
But if people become rebellious, how can society control them?

It is the very concept of control that has made the whole world a mess. The moment you think in terms of control, you begin to suppress and you begin to destroy individuals and create types. And, paradoxically, when you destroy individuals and create patterns and types, much disorder follows. But this disorder is not because of rebellious minds, it is just a reaction against the dead order.

If the rebellious mind wins even for a single day, there will be no disorder because there will be no order; order and disorder are two sides of the same coin. A person who tries to create order creates disorder: the attitude, the mind that tries to ordain discipline creates indiscipline, too.

Your ego reacts against a person who is trying to discipline you, but this is reaction not rebellion. Rebellion only emerges after satori, so there are not many rebellious persons – only a Jesus, a Buddha, a Socrates, very few. But there are many reactionaries. For example, the communists – people like Marx, Bakunin, Lenin, or Mao – are all reactionaries, they are not rebellious. A rebellious person is a phenomenon: only when you are rebellious are you really alive. And if the whole world were to become rebellious....

Every type of invention, every discovery, always comes out of playfulness. Einstein, Archimedes, Newton, and others were all playing. Many things happen when you are not serious, when you are not concentrating, when your mind is in a letgo.

Newton was sitting under an apple tree. An apple fell, and something happened. Archimedes was lying in his bathtub, and something happened. He jumped out of the tub crying, "Eureka! Eureka! I've found it, I've found it!" Einstein was very fond of playing with soap bubbles. His concept of the expanding universe came to him through playing with soap bubbles, watching them expanding and dissolving.

The history of humanity is not the history of the masses, the conformists, the serious, the lawgivers, the ruled and the rulers. The masses have not created a single masterpiece – neither invention nor painting nor poetry nor music. But a few evolved ones who were not serious about their lives have been creative. Discovery has always come through unknown people who were just playing with their lives. If they had been serious they would have preferred to do business, to start a factory or something.

So the first thing is to play with your life. Then so many phenomenal things happen. Religion, science, art – everything comes out of a nonserious, playful mind.

There is no purpose in life, no mission in life. Life is enough! It is more than enough. Every sense of mission must go because it is anti-life: all propaganda is nothing but politics in the garb of religion, a mission, an ideal. Leadership, gurus, disciples – all this is nonsense. If you practice **Dynamic Meditation**, if you allow yourself to pass through a **catharsis** and move into a total letgo your concept of a mission in life is bound to go.

So practice **Dynamic Meditation**. Do it to your fullest capacity – take it to a peak. You must go mad completely; only then will authentic sanity come, and only then will others begin to be helped by you.

Osho,
Sometimes in the **second stage** of D**ynamic Meditation** I start doing asanas. I can't tell whether I'm doing them because i want to practice them or whether they are coming of their own accord. How is one to know the difference?

Don't think about the difference; just let them come. When they come by themselves in **meditation**, let them come, and then they will go by themselves. But if they are coming because you are practicing them, then they will never go.

When the need is over, when the need is fulfilled, they will wither away by themselves. So don't think about it. You cannot know beforehand whether they are coming out of habit or not. If they are authentic, then when the need is fulfilled they will go. You will not know this while you are doing the asanas – you will not be able to tell the difference – but by and by the difference will be felt.

When you practice a particular asana it is very different from when it comes to you spontaneously. The distinction is subtle but it is always there. When you are doing it, it will be a disciplined act following a particular routine, a form, an order. When it comes by itself there will be no discipline in it, there will be no order in it, it will be a chaotic act. And only when it is chaotic is it helpful.

A disciplined act is not helpful because it is always a function of the conscious mind; it never goes deep. Only when an act is chaotic does it become deep, and only then can it reach the unconscious, because the unconscious mind is a chaos, a great chaos.

The unconscious is just like the beginning of the world. Everything exists in a potential form in the unconscious, but it has not as yet taken form and shape; everything is hazy, cloudy, uncertain. If you try to impose some set pattern on it, you will not achieve anything. You will only go on circling around your conscious mind, because the conscious can be forced into discipline while the unconscious can never be forced into discipline. But the unconscious is the root, the unconscious is the source.

Meditation means going into the unconscious: diving into it, being in it. It is to be chaotic in the chaos. It is to be without form within the formless. It is to let go of oneself, to float in the clouds, untethered; to let oneself move into an unmapped territory, an uncharted sea. Don't go into it with a disciplined mind or you will never go.

You move in circles in your conscious mind: you go on repeating and it becomes a habit; you have just aligned yourself with your conscious mind. A disciplined mind is always a poor mind because it will never greet chaos. It has never been outside the limits of the conscious, it never transcends the conscious; it is not concerned with the infinite.

A man with a disciplined mind may be a great man, like Gandhi, but he will have a small mind because his total concern is with the conscious mind and with discipline. He will never move into the undisciplined – he will never

touch it.

The conscious mind is just like a garden growing beside your house, it is never like a forest. And the unconscious is like a dense forest that has no boundary. You can never know the boundaries of the unconscious, so there is every possibility of being lost. To remain in the conscious mind is safe; there is no risk. To move into the unconscious is risky. Courage is needed.

So do not discipline your body and do not discipline your mind. Live with the undisciplined, live with the chaotic, live with danger. That is what **meditation** means to me: to live in insecurity, to live in chaos, to live in the limitless.

But that does not mean that a discipline will not come to you. It will come, but it will come as freedom. It will be an alive discipline from within: always touching the unlimited, always potentially chaotic, always explosive, always in the unknown – a moment-to-moment discipline. It will seem very inconsistent without but it will have its own consistency, there will be an inner consistency running through it.

If you discipline yourself from without, there is every possibility that you will never come to know the unconscious. And the conscious mind is **no mind** at all, it is not life at all. It is just a utilitarian instrument developed because of society; it is not you. But because we have to live with others, we need certain things that can be known about us and can be relied upon: discipline, a particular character. The conscious mind exists because of the relationship between you and others. It is just a link between you and all those with whom you are related, but it does not help you in relating to yourself, in knowing yourself.

I remember a story. King Ashoka sent his son to Ceylon to take them the message of Buddha. He met the king of Ceylon and asked him a question: "There are people in the world to whom you are related and others to whom you are not related. These are the two categories. Is anyone left who is not in one of these two categories?"

The king said, "I am left."

Ashoka's son said, "Now the message can be delivered to you. You are an intelligent person, so something can be said to you. I asked this question to find out if you know that there is something else besides the related and the unrelated or whether you think everything belongs to one of these two categories."

This third – which is neither related to you nor unrelated to you – is the unconscious part of your existence; it is the realm of **meditation**. The conscious mind is a help as far as your relationship or nonrelationship to the world is concerned, but it can never be a help as far as you are concerned.

Meditation does not mean a conscious implementation; it means an effortless jump into yourself. With discipline you can go step by step, but you can never discipline a jump. The first three steps of **Dynamic Meditation** are not steps of **meditation** at all, but steps that lead you to the place where you can jump.

Real **meditation** is a jump – a jump into the unknown. So do not discipline your body; let it go where it wants to go. Allow yourself to move into the unknown. Things will happen, asanas will be there, but only those which are required by you. Now asanas may come to you – asanas which are not

normally depicted, which have not been described so far – because the possibilities are infinite and the asana descriptions we have are only of the more commonly experienced postures. There are also infinite mudras. They too will follow.

Let the asanas come and go; don't practice them and don't cling to them. Let them come by themselves, let them go by themselves; don't be concerned with them at all. That is what I mean when I say I am against all asanas: you should not be concerned with them at all.

One thing more: asanas have a **cathartic** value. Ordinarily, our mind works only in relation to someone or some situation. That means our mind only reacts to things, it never acts. And if a person begins to act without a stimulus we put him in a madhouse, because his actions seem absurd, nonsensical. If he begins to act, that means he is not acting in relation to any situation, he is acting from within.

So much is suppressed in us because we cannot act, we always have to wait for situations to react to. If you are angry, you cannot just be angry, you have to wait for the proper situation to arise – someone must create a situation which you can react to. If you begin to be angry without provocation, you will be called mad. Even when you are reacting you look mad, and if you are reacting to something that has happened, then you are justified to yourself and others. But if your action is not a reaction, then there seems to be no justification for it; you simply look mad.

So much inside you needs expression and is never expressed because no situation arises for it to be expressed. You go on suppressing what is inside you, fighting against it. You cannot express love to the empty air, so when the opportunity to love is not there, love is suppressed. Then a curious phenomenon begins to happen. You are full of love but you cannot express it to the air. Then someone comes along to whom you can be loving but with whom you are not in love and you begin to act. The real is suppressed and the unreal is acted upon. In this way your whole life becomes a confusion.

Catharsis is needed in **meditation** because of two things. One: your suppressed vibrations, attitudes, moods, actions, and mudras must be released – not as reactions but as autonomous actions; not related to anybody else but as overflowing energy. In **Dynamic Meditation** they can be released, unaddressed....

You begin to cry, you begin to laugh. Only when it is unaddressed can the expression be total. Then you do not need any justification for it: it is its own justification. Whatever you are expressing you can express totally; there is no need to suppress it. Now you are talking to the sky, loving the air; you are angry with the gods. Unrelated, unaddressed. Then you become totally expressive and the suppressed mind is lost. This is **catharsis**. You need to be able to express without situations, because the human mind is so suppressed that if you only express when there are situations for it you will never be rid of suppression.

Two: if **catharsis** is allowed you will stop acting, because acting is a substitute, part and parcel of suppression. Your circumstances and your needs do not coincide. When the need is there the circumstance is unfavorable, and when the circumstances are favorable your need has long since passed. You are forced to be inauthentic, forced to act.

When **catharsis** takes place in **meditation**, you will begin to feel a new

life surging within you. You will never be able to act again. Now you will be bold enough to laugh without reason and bold enough to be angry without there being any person, any situation, present. Then a second boldness will follow: you will be bold enough not to act. That is one of the greatest signs of courage: not to act. Then your personality begins to be authentic. And this authenticity can only come to you after **catharsis**.

Real asanas and mudras are a **catharsis**, an expression, an overflowing. And the more they overflow, the more weightless you begin to be. Then a day comes when you are completely weightless; a moment comes when you are not bound by gravity. Weightless! Only in this weightlessness does the flight of the alone to the alone take place.

If you practice asanas there will be no **catharsis**, only suppression. That is the basic difference: if you practice asanas they will be suppressive, but if they come to you spontaneously they will be expressive, there will be a **catharsis**.

If you impose asanas on yourself, the action is just part and parcel of your total suppressive routine. If you impose asanas which your mind is not ready for, you will force your body into a particular posture and the body will have to follow your will. This type of exercise, if done to its logical conclusion, will create a split in the personality. Then you will become two: the one who is suppressed and the one who is suppressing.

Yoga, to me, means becoming one, not two. It is integration, not splitting. I call an asana yogasana only when it comes automatically. If it is imposed, then it is not concerned with Yoga at all. Yogic exercises are gymnastics, not Yoga. That is why I have not used the word *yoga* but have been using the word *asana*.

Yogasana is an asana which has come to you, which has happened to you; otherwise an asana is no different from anything else that is imposed on you, any physical discipline. It may prove health-giving but it can never prove spiritual; it can never help to integrate you. The health benefits that you derive will be at a very high cost because your personality will be splitting in two. The whole nature of the experience of those people who practice asanas begins to be less and less spiritual and more and more physical.

And this is a curious phenomenon: these asanas seem to be **meditation**-oriented – they are supposed to be – yet all over the world, wherever asanas are talked about, dhyana, **meditation**, is the least talked about subject. Now the whole thing has become topsy-turvy: they teach **meditation** along with asanas as if **meditation** were only another asana. It is not an asana at all. **Meditation** is the ground, it is the base, it is the seed. Everything must be **meditation**-oriented, because **meditation** is first, and everything else follows.

Osho,
After doing **Dynamic Meditation** will I be able to **meditate** more deeply as time goes on?

As time goes on, you will begin to have more depth. You will be able to go deeper and deeper, just like a person who is digging a well. He goes on digging with the same implements, with the same speed, with the same method. By and by all the earth is removed and the well goes deep, deep, deep

– until a moment comes when the waters rush forth.

The eternal waters are there – you have only to remove the layers of earth completely. Go on digging in the same way, with the same method, with the same implements. Don't bother about any changes, the layers of earth are the same; just remove them completely. The water is there deep within, waiting for you, the water of the deep unconscious. Between you and your unconscious mind is a layer of earth, a great layer of suppressed vibrations, suppressed thoughts created by you as a barrier against the insecurities and aggression of the unconscious. You yourself have created this barrier, so you have to go on digging.

As time passes you may not feel that you are progressing, because you can feel it only when the water has been reached, only when the inner sources explode. Otherwise you will still be digging the dry earth. And yet it is not the same earth, for what you have dug up and thrown away is no longer there. But there is still more earth that has to be dug up.

This digging only concerns you and your **meditation**; it is not concerned with the explosion itself. Explosion comes as the climax, it comes in a single moment. It explodes in you, you explode with it. It is a happening beyond time.

So just go on digging. The job will be boring and monotonous. When there is something to be achieved at each step the work is never boring – you are getting results, so your ambition urges you on so that more and more can be achieved. But up to a certain point in **meditation** everything is a bore, everything is monotonous. It seems to be the same, although it is not the same. You are going deeper and deeper every moment, but you can never judge what depths you have gone to until the depths explode within you.

When that happens, within that moment you will know that the process is complete. Until then you are just groping in the dark, hoping against hope, while nothing seems to be coming out of it. Then it comes all at once. Depth is not achieved step by step as far as **meditation** itself is concerned. Either it is there, or it is not.

So you will have to be patient with it. And, naturally, with every individual seeker the time it takes will be different. No one knows how much earth you have accumulated between you and your depths. It may be that the layer is very thin and only one attempt will break it open. It may be that the layer is dense and you have spent lives and lives building it up. So it will depend with each individual.

But one thing is important: patience – patience and work without hoping for results. Work without hoping for results means patience. If you long for results, if you hanker after them, then the goal is lost. It is really impatience which asks for a result. But if you go on practicing the **meditation** technique patiently, that in itself will bring about the change. Perseverance without any expectation is a great transformation in itself. Even if **meditation** is not achieved you will change, because to be patient and to do something without asking for results requires great stamina, a great power of endurance. This stamina will gradually gain in strength.

Because of the whole layer of suppression that exists between you and your innermost depths, time will be needed before the explosion can happen. If you are not totally patient and strong in your determination, you will not be able to bear the shock of explosion. The explosion of bliss is so intense that it

requires a deep capacity to contain it; it requires a strong inner will.

A very powerful will is required, so even if the layer between you and your depths is thin it will take time in order for your will to strengthen. A person who can bear to live without results becomes capable of achieving great results; otherwise he is not qualified for the great moment. If bliss comes to you when you are unprepared for it, it will be unbearable. You will go mad and lose your balance forever. It is a great phenomenon, it is a cosmic phenomenon. It is the sea pouring into a drop! You must be prepared for it, and this preparation comes when you labor patiently, ceaselessly.

Ask for no results; wait patiently. That is what is really meant by shraddha. It is not faith in any particular thing, it is faith in oneself. It is not belief in somebody else but belief in oneself.

As time goes by, you will go deep. This is not because time has passed but because of your patience – because you have persevered in spite of the monotony, expecting no results. With nothing gained, you still kept on going, you still kept on with unflagging zeal. This creates will, and this makes you capable of bearing the explosion when it comes. To be impregnated with the cosmic, a particular maturity is needed – just as a certain maturity is needed for pregnancy. In this spiritual impregnation the cosmic comes to you: it is the rebirth of yourself.

In India they say that the brahmin, the kshatriya and the vaishya are twice-born and the sudra is once-born. I say: he who is once-born is a sudra; a person who has not achieved a second birth, a rebirth, is a sudra. So we are all sudras, untouchables, because the divine has not touched us. But this rebirth will come if you are patient and sincere. Wait for it, pray for it, hope for it, but do not be in a hurry.

Osho,
Is it necessary to pass through psychic stages before the explosion can happen?

No, it is not necessary to pass through psychic realms. But that does not mean that you will not pass through them. You can pass through them with such speed that you do not notice them or you can pass through them slowly, taking each and every possible step in the psychic world. You have to pass through the psychic realms because they lie between you and your innermost depths – between you as you are and you as you will be. But you can pass through them with such jet speed that you never experience them or you can pass through them at a bullock cart's pace. If you want to see the landscape it is better to ride in a bullock cart.

There are bullock cart methods and there are jet methods. The method I am talking about, **Dynamic Meditation**, is a jet method: you will pass through these realms and not know it because you will be going at such great speed.

But if you are longing for psychic powers, even unconsciously, then even with a jet method you will behave as if you are in a bullock cart. If you have a keen desire to develop psychic powers then as you pass them you will be caught by them.

We have inner longings that we are not even aware of. Our mind is

basically power-seeking: whether it seeks power in the outer world or the inner, it is always seeking power. One must be careful not to seek power. The psychic realm is there, and if you are seeking powers then you will be caught in them somewhere.

The outer world cannot give you as much power as the inner world – there is a great potential of power within. In fact there is so much atomic energy within a single human body that if it were to explode and release its total energy the whole world and its population could be destroyed.

Physicists talk about atomic energy, Yogis talk about psychic energy, but the energy is the same – only the approach is different. Physicists approach through the atoms of the body; Yoga approaches through the atoms of the psyche. These approaches are two poles of the same thing.

Yoga approaches from the inner, so the Yogi talks about psychic powers. They are there, but if you seek them you will be caught in them, which will be pathetic, pitiable, because when you reach the psychic you are very near to the cosmic, to absolute bliss. You are near to the flower, but you have shut your hands on it. So one must beware.

In **Dynamic Meditation** you do not have to become alert to the psychic because it is a jet method: it goes so fast that you will pass the psychic realm without noticing it. But still, because all that we have read and heard is stored and accumulated in our minds, we must be cautious of psychic powers. They are there, but they are not of much significance in themselves.

The power-seeking mind can never be at ease because the power-seeking mind is basically violent. Violence needs power: we want to be above others, we want power, prestige, heights. This can happen through atomic energy or psychic energy, by becoming a political leader or a spiritual guide. But a violent mind can never be spiritual – at its lowest the power will be physical, at its highest it can be psychic. But if one is seeking truth, bliss, if one is seeking the divine, then this power must not be sought. You must deny this power, you must be meek. As Jesus said, "Blessed are the meek, for they shall inherit the earth."

But you must not be meek so that you will inherit the earth. If that is the reason, if that is your desire, then you will not be meek. A meek person means a humble person; he is not seeking power, he has left that dimension completely. He is poor in this sense: he is no one. Only one who is no one can become one who is everyone. Only one who is no one can become that one who is all.

Power must not be sought, must not be longed for. When it comes your way, just be a **witness** to it and pass on. Don't linger for a single moment because even that pause, that standing near it, will prove fatal. It corrupts. Power corrupts not because it is bad in itself but because we are after it. The saying is: ".. and absolute power corrupts absolutely." Outer power cannot corrupt as much as inner power can. It is much more absolute in a sense, much more independent of others, so it can prove to be a great stronghold for the ego.

Outer power is always dependent on others. You are never absolute, you are never sovereign; you are always dependent. Someone somewhere far away can be the cause of your fall. Hitler achieved that power which is based entirely on outer forces. Such people build a great pyramid and stand on the peak, but they are completely dependent on the pyramid so they are always

fearful. A single brick thrown out of the pyramid... and down they come.

Inner power becomes absolute in the sense that you are not dependent on anybody else. You are the sole master of it so it becomes more egocentric. Outer power has corrupted man, but inner power has corrupted him more. It is not power itself that corrupts, because the divine also is power; rather, it is the seeking, longing ego which corrupts. If we are corrupt, then when power comes our corruption will be exposed. Before that it remains hidden. To be corrupt we need power.

So one must beware of inner psychic forces. They exist, but do not look at them. Just pass them by, just be a **witness** to them. They will be with you, they will work in you, but they will be like shadows – they will follow you. Things will begin to happen around you but you will not be conscious of them; you will not be strengthening your ego through them.

With this method you will pass through psychic planes, but with much speed. All that is between you and your innermost depths will be there, but just as a shadow following you. There will be siddhis, there will be happenings, things will begin to change, but your power will be felt by others, not by you. If someone says that something has happened to him because of you, you will look up and say, "Because of him, not because of me. I am no one." When Jesus learned from people that they were healed because of his touch, he said, "Not because of me but because of Him. I am no one. I am just a servant, I am just his instrument."

Then there will be powers, but they will not be ego-centered: they will be God-oriented and God-centered. But you must not be concerned with them. When they come, just pass by and bid them farewell.

The Great Challenge, #3

Osho,
I have been trying to **meditate** for a long time, but I am not getting any clear results. What's wrong with me?

There can be many reasons. It may be that the **meditation** method you are using is wrong or that the way in which you are practicing it is wrong. Or it may be that neither the method nor the way you are practicing it is wrong, but the unconscious longing behind the method is wrong. Then the unconscious must be changed.

If you have been using a method for many years and only getting shallow results, change the method. There are so many methods of **meditation** that one should not cling to only one method. There may be nothing wrong with the method, but as far as you are concerned it may be wrong.

So change the method. Change is always helpful. If one becomes accustomed to a method, the experiences one has through it will be shallow. And when nothing new is happening but you go on repeating the method as a routine you will never achieve anything through it; nothing significant can be achieved.

My method of **Dynamic Meditation** is such that it can never become a

routine. It is so disorderly and chaotic that you can never make a routine out of it. Methods of **meditation** with a disciplined and orderly system behind them always become routine. You must use a chaotic method so that you are never settled in it. Then it will always remain new with something new to be faced each day.

The method I have been talking to you about, **Dynamic Meditation**, will help you because it is chaotic. No disciplined method can be helpful to the modern mind, because the modern mind is basically chaotic, it is constantly changing.

The old mind was an unchanging, fixed mind. A person was always settled. Two centuries ago a person who was born a Christian would die a Christian. Today it is not so – a person born a Christian may become a Hindu. Everything has become chaotic. The childhood mind of a person is one thing, his mind during youth may be something else. One day he may be a communist and at a later date he may go to the Himalayas to **meditate**.

Today's mind is not fixed; it is in chaos. So all the old methods which were meant for fixed minds are out of date. For the chaotic mind, a chaotic method is needed; only then can you be led into deeper realms; otherwise, the results are bound to be shallow. Once you settle into a technique you become bored with it and if you go on prolonging your practice, it will be suicidal. Don't continue to practice a technique that is not helping you. The method is for you, not you for the method. If something is not working for you, change it.

Practice **Dynamic Meditation** and **awareness** of **breathing**. In a very short time you will feel the change that is happening inside you. But you need a chaotic method – one that will not become routine.

The Great Challenger, #4

Osho,
Why are most **meditation** methods not more fruitful in helping people?

There are many **meditation** methods and each method is meaningful to a particular type of mind. Then, too, there are certain methods that are meaningful in a particular age.

All of our traditional methods are basically silent ones. My method of **Dynamic Meditation** ends in silence but begins in **catharsis** because in our age our minds need a deep **catharsis** first; only then can they become silent.

This method is needed only because the modern mind – whether Christian or non-Christian, Hindu or non-Hindu – is a byproduct of a very suppressive attitude toward desires, thoughts, instincts... everything. We have lived for centuries with a very repressive attitude toward life. That repression has to be thrown out first, only then can you enter your center.

So my method is new in a way – not in its results but only in the methodology. First you must throw your madness out; only then can you enter the inner.

We train a child to focus his mind, to concentrate, because without concentration he will not be able to cope with life. Life requires it; the mind must be able to concentrate. But the moment the mind becomes able to concentrate, it becomes less **aware**. **Awareness** means a mind that is conscious but not focused. **Awareness** is a **consciousness** of all that is happening.

Concentration is a choice. It excludes all except its object of concentration; it is a narrowing. If you are walking on the street, you will have to narrow your **consciousness** in order to walk. You cannot ordinarily be **aware** of all that is happening because if you are **aware** of everything that is happening you will become unfocused. So concentration is a need. Concentration of the mind is a need in order to live – to survive and exist. That is why every culture, in its own way, tries to narrow the mind of the child.

Children, as they are, are never focused; their **consciousness** is open from all sides. Everything is coming in, nothing is being excluded. The child is open to every sensation, every sensation is included in his **consciousness**.

And so much is coming in! That is why he is so wavering, so unstable. A child's unconditioned mind is a flux – a flux of sensations – but he will not be able to survive with this type of mind. He must learn how to narrow his mind, to concentrate.

The moment you narrow the mind you become particularly conscious of one thing and simultaneously unconscious of so many other things. The more narrowed the mind is, the more successful it will be. You will become a specialist, you will become an expert, but the whole thing will consist of knowing more and more about less and less.

The narrowing is an existential necessity; no one is responsible for it. As life exists, it is needed, but it is not enough. It is utilitarian, but just to survive is not enough; just to be utilitarian is not enough. So when you become utilitarian and the **consciousness** is narrowed, you deny your mind much of which it was capable. You are not using the total mind, you are using a very small part of it.

And the remaining – the major portion – will become unconscious.

In fact, there is no boundary between conscious and unconscious. These are not two minds. "Conscious mind" means that part of the mind that has been used in the narrowing process. "Unconscious mind" means that portion that has been neglected, ignored, closed. This creates a division, a split. The greater portion of your mind becomes alien to you. You become alienated from your own self; you become a stranger to your own totality.

A small part is being identified as your self and the rest is lost. But the remaining unconscious part is always there as unused potentiality, unused possibilities, unlived adventures. This unconscious mind – this potential, this unused mind – will always be in a fight with the conscious mind; that is why there is always a conflict within.

Everyone is in conflict because of this split between the unconscious and the conscious. But only if the potential, the unconscious, is allowed to flower can you feel the bliss of existence; otherwise not.

If the major portion of your potentialities remains unfulfilled, your life will be a frustration. That is why the more utilitarian a person is, the less he is fulfilled, the less he is blissful. The more utilitarian the approach– the more one is in business life – the less he is living, the less he is ecstatic. The part of the mind that cannot be made useful in the utilitarian world has been denied.

The utilitarian life is necessary but at a great cost: you have lost the festivity of life. Life becomes a festivity, a celebration, if all your potentialities come to a flowering; then life is a ceremony. That is why I always say that religion means transforming life into a celebration. The dimension of religion is the dimension of the festive, the non-utilitarian.

The utilitarian mind must not be taken as the whole. The remaining, the greater – the whole mind – should not be sacrificed to it. The utilitarian mind must not become the end. It will have to remain there, but as a means. The other – the remaining, the greater, the potential – must become the end. That is what I mean by a religious approach.

With a nonreligious approach, the businesslike mind, the utilitarian, becomes the end. When this becomes the end, there is no possibility of the unconscious actualizing the potential; the unconscious will be denied. If the utilitarian becomes the end, it means that the servant is playing the role of the master.

Intelligence, the narrowing of the mind, is a means toward survival, but not toward life. Survival is not life.

Survival is a necessity – to exist in the material world is a necessity – but the end is always to come to a flowering of the potential, of all that is meant by you. If you are fulfilled completely, if nothing remains inside in seed form, if everything becomes actual, if you are a flowering, then and only then can you feel the bliss, the ecstasy of life.

The denied part of you, the unconscious part, can become active and creative only if you add a new dimension to your life – the dimension of the festive, the dimension of play.

So **meditation** is not a work, it is a play. Praying is not a business, it is a play. **Meditation** is not something to be done to achieve some goal – peace, bliss – but something to be enjoyed as an end in itself.

The festive dimension is the most important thing to be understood – and we have lost it totally. By festive, I mean the capacity to enjoy, moment to moment, all that comes to you.

We have become so conditioned and habits have become so mechanical that even when there is no business to be done, our minds are businesslike. When no narrowing is needed, you are narrowed. Even when you are playing, you are not playing, you are not enjoying it. Even when you are playing cards, you are not enjoying it. You play for the victory and then the play becomes a work; then what is going on is not important, only the result.

In business the result is important. In festivity, the act is important. If you can make any act significant in itself, then you become festive and you can celebrate it.

Whenever you are in celebration, the limits, the narrowing limits are broken. They are not needed, they are thrown. You come out of your straitjacket, the narrowing jacket of concentration. Now you are not choosing; everything that comes, you allow. And the moment you allow the total existence to come in, you become one with it. There is a communion.

This communion – this celebration, this **choiceless awareness**, this non-businesslike attitude – I call **meditation**.

The festivity is in the moment, in the act, not in the bothering about the results, not in achieving something.

There is nothing to be achieved, so you can enjoy that which is here and now.

You can explain it in this way: I am talking to you; if I am concerned about the result, then the talk becomes a business, it becomes a work. But if I talk to you without any expectations, without any desire about the result, then the talk becomes a play. The very act, in itself, is the end. Then narrowing is not needed. I can play with the words, I can play with the thoughts. I can play with your question, I can play with my answer; then it is not serious, then it is lighthearted.

And if you are listening to me without thinking about getting something out of it, then you can be relaxed; then you can allow me to be in communion with you and your **consciousness** will not be narrowed. Then it is open– playing, enjoying.

Any moment can be a business moment, any moment can be a meditative moment; the difference is in the attitude. If it is choiceless, if you are playing with it, it is meditative.

There are social needs and there are existential needs that are to be fulfilled. I will not say, "Do not condition children." If you leave them totally unconditioned, they will be barbaric. They will not be able to exist. Survival needs conditioning but survival is not the end, so you must be able to put your conditioning on and take it off – just like clothes. You can put them on, go out and do your business, and then come home and take them off. Then you are.

If you are not identified with your clothes, with your conditioning, if you do not say, for example, "I am my mind," it is not difficult; then you can change easily. But you become identified with your conditioning. You say, "My conditioning is me," and all that is not your conditioning is denied. You think, "All that is not conditioned is not me, the unconscious is not me; I am the conscious, the focused mind." This identification is dangerous. This should not be. A proper education is not conditioned, but is conditioned with the condition that conditioning is a utilitarian need; you must be able to take it on and off.

When it is needed you put it on, and when you do not need it you can take it off. Until it is possible to educate human beings so that they do not become identified with their conditionings, human beings are not really human beings. They are robots – conditioned, narrowed.

To understand this is to become **aware** of that part of the mind, the greater part, which has been denied light. And to become **aware** of it is to become **aware** that you are not the conscious mind. The conscious mind is just a part. "I" am both, and the greater part is unconditioned. But it is always there, waiting.

My definition of **meditation** is that it is simply an effort to jump into the unconscious. You cannot jump by calculation because all calculation is of the conscious and the conscious mind will not allow it. It will caution: "You will go mad. Do not do it."

The conscious mind is always afraid of the unconscious because if the unconscious emerges, all that is calm and clear in the conscious will be swept

away. Then everything will be dark, as in a forest.

It is like this: you have made a garden, a garden with a boundary. Very little ground has been cleared, but you have planted some flowers and everything is okay – ordered, clear.

Only, the forest is always nearby. It is unruly, uncontrollable, and the garden is in constant fear of it. At any moment the forest can enter and then the garden will disappear. In the same way, you have cultivated a part of your mind.

You have made everything clear. But the unconscious is always around, and the conscious mind is always in fear of it. The conscious mind says, "Don't go into the unconscious. Don't look at it, don't think about it."

The path of the unconscious is dark and unknown. To reason, it will look irrational; to logic, it will look illogical. So if you think in order to go into **meditation**, you will never go – because the thinking part will not allow you to.

This becomes a dilemma. You cannot do anything without thinking, and with thinking you cannot go into **meditation**.

What to do? Even if you think, "I am not going to think," this is also thinking. It is the thinking part of the mind that is saying, "I shall not allow thinking."

Meditation cannot be done by thinking; this is the dilemma – the greatest dilemma. Every seeker will have to come to this dilemma; somewhere, sometime, the dilemma will be there. Those who know say, "Jump! Do not think!" But you cannot do anything without thinking. That is why unnecessary devices have been created – I say unnecessary devices, because if you jump without thinking, no device is needed. But you cannot jump without thinking, so a device is needed.

You can think about the device, your thinking mind can be put at ease about the device, but not about **meditation**.

Meditation will be a jump into the unknown. You can work with a device and the device will automatically push you into the unknown. The device is necessary only because of the training of the mind; otherwise, it is not needed.

Once you have jumped you will say, "The device was not necessary, it was not needed." But this is a retrospective knowing; you will know afterward that the device was not needed. That is what Krishnamurti is saying: "No device is needed; no method is needed." The Zen teachers are saying, "No effort is needed; it is effortless." But this is absurd for one who has not crossed the barrier. And one is mainly talking with those who have not crossed the barrier.

So I say that a device is artificial. It is just a trick to put your rational mind at ease so that you can be pushed into the unknown.

That is why I use vigorous methods. The more vigorous the method, the less your calculative mind will be needed. The more vigorous it becomes, the more total, because vitality is not only of the mind – it is of the body, of the emotions. It is of your full being.

Sufi dervishes have used dance as a technique, as a device. If you go into dance you cannot remain intellectual, because dance is an arduous phenomenon; your whole being is needed in it. And a moment is bound to come when dance will become mindless. The more vital, the more vigorous, the more you are in it, the less reason will be there. So dance was devised as a technique to push. At some point you will not be dancing, but the dance will

take over, will take you over; you will be swept away to the unknown source.

Zen teachers have used the Koan method. Koans are puzzles that by their very nature are absurd. They cannot be solved by reason; you cannot think about them. Ostensibly, it looks as if something can be thought about them; that is the catch. It seems as if something can be thought about Koans, so you begin to think. Your rational mind is put at ease; something has been given to it to be solved. But the thing given to it is something that cannot be solved. The very nature of it is such that it cannot be solved because the very nature of it is absurd.

There are hundreds of puzzles. The teacher will say, "Think about a soundless sound." Verbally, it seems as though it can be thought about. If you try hard, somehow, somewhere, a soundless sound can be found; it may be possible. Then, at a certain point – and that point cannot be predicted; it is not the same for everyone – the mind just goes flat. It is not there. You are, but the mind, with all its conditioning, is gone. You are just like a child.

Conditioning is not there, you are just conscious; the narrowing concentration is not there. Now you know that the device was not necessary – but this is an afterthought, it should not be said beforehand.

No method is causal; no method is the cause of **meditation**. That is why so many methods are possible. Every method is just a device, but every religion says that its method is the way and no other method will do. They all think in terms of causality.

By heating water, the water evaporates. Heat is the cause: without the heat, the water will not evaporate. This is causal. Heat is a necessity that must precede evaporation. But **meditation** is not causal, so any method is possible. Every method is just a device; it is just creating a situation for the happening; it is not causing it.

For example, beyond the boundary of this room is the unbound, open sky. You have never seen it. I can talk with you about the sky, about the freshness, about the sea, about all that is beyond this room, but you have not seen it. You do not know about it. You just laugh; you think I am making it up. You say, "It is all fantastic. You are a dreamer." I cannot convince you to go outside because everything that I can talk about is meaningless to you.

Then I say, "The house is on fire!" This is meaningful to you; this is something that you can understand.

Now I do not have to give you any explanations. I just run; you follow me. The house is not on fire, but the moment you are outside you don't have to ask me why I lied. The meaning is there; the sky is there. Now you thank me. Any lie will do. The lie was just a device; it was just a device to bring you outside. It did not cause the outside to be there.

Every religion is based on a lie device. All methods are lies; they just create a situation, they are not causal. New devices can be created; new religions can be created. Old devices become flat, an old lie becomes flat, and new ones are needed. You have been told so many times that the house is on fire when it is not, that the lie has become useless. Now someone has to create a new device.

If something is the cause of something else, it is never useless. But an old device is always useless; new devices are needed. That is why every new prophet will have to struggle with the old prophets. He is doing the same work that they are doing, but he will have to oppose their teachings because he will

have to deny old devices that have become flat and meaningless.

All the great ones – Buddha, Christ, Mahavira – have, out of compassion, created great lies just to push you out of the house. If you can be pushed out of your mind through any device, that is all that is needed. Your mind is the imprisonment, your mind is fatal; it is the slavery.

As I have said, this dilemma is bound to happen – the nature of life is such. You will have to learn to narrow the mind. This narrowing will be helpful when you move outward, but it will be fatal inside. It will be utilitarian with others; it will be suicidal with oneself.

You have to exist with others and with yourself. Any life that is one-sided is crippled. You must exist among others with a conditioned mind, but you must exist with yourself with a totally unconditioned **consciousness**. Society creates a narrowed **consciousness**, but **consciousness** itself means expansion; it is unlimited. Both are needs, and both should be fulfilled.

I call a person wise who can fulfill both needs. Either extreme is unwise; either extreme is harmful. So live in the world with the mind, with your conditioning, but live with yourself without mind, without training. Use your mind as a means, do not make it an end; come out of it the moment you have the opportunity. The moment you are alone, come out of it, take it off. Then celebrate the moment; celebrate the existence itself, being itself.

Just to be is such a great celebration if you know how to take the conditioning off. This "taking off" you will learn through **Dynamic Meditation**. It will not be caused; it will come to you uncaused. **Meditation** will create a situation in which you will come to the unknown; by and by you will be pushed from your habitual, mechanical, robot-like personality. Be courageous: practice **Dynamic Meditation** vigorously and all else will follow. It will not be your doing, it will be a happening.

You cannot bring the divine, but you can hinder its coming. You cannot bring the sun into the house, but you can close the door. Negatively, mind can do much; positively, nothing. Everything positive is a gift, everything positive is a blessing; it comes to you, while everything negative is your own doing.

Meditation, and all **meditation** devices, can do one thing: push you away from your negative hindrances. It can bring you out of the imprisonment that is the mind, and when you have come out you will laugh. It was so easy to come out, it was right there. Only one step was needed. But we go on in a circle and the one step is always missed... the one step that can bring you to the center.

You go on in a circle on the periphery, repeating the same thing; somewhere the continuity must be broken. That is all that can be done by any **meditation** method. If the continuity is broken, if you become discontinuous with your past, then that very moment is the explosion! In that very moment you are centered, centered in your being, and then you know all that has always been yours, all that has just been awaiting you.

Preface to ***Meditation**: The Art of Ecstasy:* **Meditation**: The Art of Celebration

Osho,
It is an interesting coincidence that your **meditation** technique of release through intense chaotic **breathing** evolved at the same time that certain chaotic therapy techniques were happening in the West, such as R.D.Laing's theory that schizophrenia is not something to be fought, but something to be experienced voluntarily. Laing has said that you cannot be sane until you have been non-sane or insane. Then there is Wilhelm Reich's use of sexual energy to release body blocks that coincide with neurosis; this technique was the inspiration for the therapy which is called bio-energetics, as well as the primal scream therapy. Is there a significance in this coincidence?

Man as such is neurotic. It is not that just a few men are neurotic, but humanity is neurotic. It is not a question of correction for a few persons, it is a question of curing humanity as such. Neurosis is the "normal" condition. As you are born, you are born neurotic. There are reasons for it. Understand the reasons which make man "normally neurotic."

The neurosis is inborn. The first reason is that man is the only animal which is born not totally evolved in the womb. Every human birth is immature. Except for man, every animal is born mature; the mother is not really very much needed. The human child is totally helpless. Without mother, without family, without parents there, he cannot survive. He is born unmatured.

Scientists say the nine months is only half the necessary period. The human child needs eighteen months in the womb. But there are problems: women cannot carry a child for eighteen months. Thus, every birth is abortive. This happens because man is the only animal who is standing on two feet, erect. The womb, the human body, was not made for an erect posture. This erect posture creates problems, and the child has to be born before he is really mature and ready to be born. That gives a neurotic beginning – an unevolved child.

Secondly, even if the situation could be changed, there would be problems. And some day we will be able to change it. When we are able to give a scientifically created womb to the future humanity, then only will we be able to change it. But even then there will be problems. The second problem, which goes even deeper than physiology, is a psychological one. No animal is cultured, but man is cultured. He has to pass through training, conditioning. He is not allowed just to be whatsoever he is, he has to be molded into a particular pattern. That pattern creates neurosis.

You are not allowed to be yourself. The society gives you a pattern, a mold. You are cultured into a certain shape and form. That means repression. The remaining part of your being is repressed. Only a fragment is allowed to be expressed. This creates a division, a schizophrenic. A fragment of your mind is allowed to be expressed at the cost of the whole. The major part is not allowed to be expressed. It is not even allowed to be alive. It must move into the darker corners of your being.

But it remains there, and then there is a constant conflict. The fragment that society allows and the major part which society doesn't allow are in tension, in conflict – in constant internal conflict. So you are against yourself: that is the neurosis.

No man is for himself; every man is against himself. Man is against

himself. That is how society cultures you, cultivates you, conditions you. This repression has many implications. You can never be at ease because your major part is not even allowed to exist, not even allowed to be conscious. The major part of your being is in bondage. And remember that a fragment can never be free. Can you make a branch of a tree free while the whole tree is in slavery? The fragment is basically part of the whole, so even the fragment enjoys only a very illusionary freedom. And the part that is suppressed goes on fighting for expression.

Life needs expression, life is expression. If you do not allow life, then you are creating, accumulating, explosive forces. They will explode and you will go to bits. This division in you is schizophrenia. So every man is schizophrenic, divided – divided against himself. He cannot be at ease; he cannot be silent; he cannot be blissful. Hell is always there, and unless you become whole, you cannot be freed from this hell.

So if you understand me, man as such is schizophrenic, neurotic. So something has to be done which releases this neurosis, brings your divided parts nearer. The unexpressed has to be expressed, and this constant repression of your mind, of the conscious upon the unconscious, has to be withdrawn.

All the old **meditation** techniques do not take this into consideration; that is why they have been failures. **Meditation** techniques have been in existence for a long time; they have been known throughout history, but a Buddha, a Jesus, a Mahavira, have all been failures. I don't mean that they themselves didn't realize. They realized, but they were exceptions, and exceptions only prove rules. Buddha was enlightened, but he couldn't help the greater portion of humanity to be enlightened. He was simply an exception.

Why could religion not be a great help? The reason is this: we have been taking man for granted, and we were teaching meditative techniques to help man as he is. But all these techniques can help only to a certain extent, and only on the surface. The inner division remains; you have not done anything to dissolve it.

For example, there are Zen techniques, and Mahesh Yogi's transcendental **meditation**, and other techniques. They can help you to a certain extent. They can calm you down, your surface can become more peaceful, but nothing happens to your inner being. It cannot! And, in a way, that surface calm is dangerous because in one way or another you will explode again. Basically nothing has happened. You have simply trained your conscious mind to be in a more still state.

You can still your mind easily through mantras, through constant chanting, through many things. Anything which creates an inner boredom will help you to calm down. For example, if you constantly repeat "Ram Ram Ram," this constant repetition creates a certain sleepiness, a boredom, and your mind begins to fall into sleep. You can feel that sleepiness as calmness, as stillness, but it is not. Really, it is a sort of dullness. But you can tolerate your life more through it; at least on the surface you will feel more contented. But the forces, the neurotic forces, will go on boiling within; any day they will disrupt the surface, and you will fall down dead.

These methods are conciliatory, and very few people can be helped through them. And those who can be helped through them can be helped without any technique. Those are exceptions – fortunate ones who are not born neurotic. Many things are implied in that, but as a rule humanity is not so

fortunate.

So my emphasis is first to dissolve your inner division, to make you one – a unity. Unless you are one, nothing can be done. The first thing is how to dissolve your neurosis.

So my technique accepts your neurosis as it is and tries to release it. My technique basically starts with **catharsis**. Whatever is hidden must be released. You must not go on repressing; rather, choose expression as the path. Do not condemn yourself. Accept what you are because every condemnation creates division.

Just by condemning nothing is destroyed. If you say sex is bad, you condemn it, but you cannot destroy it. Just by condemning it, it is not destroyed. Rather, it may become a more dangerous force, because when repressed, it may struggle to be expressed. And if you go on struggling with it, not allowing it, it will become perverted. Repression will make you more sexual, and the sex energy will struggle and will try to come out in any way, in any form.

All the perversions, all over the world – homosexuality or sado-masochist perversions are basically byproducts of so-called religions, particularly Christianity: because the more they repress, the more the energy has to find paths of its own. Natural sex is beautiful; perverted sex is just ugliness. Natural sex can be made hallowed and holy, but perverted sex cannot be made holy because it is twice removed from the original source.

Sex is there: do not condemn it. Accept it. Do not create a division in your being, between parts of your being. Anger is there: accept it. Greed is there, or whatsoever: accept it. I do not mean be greedy. Rather on the contrary, the moment you accept you go beyond, because acceptance creates a unity, and when you are united within you have the energy to go beyond.

When you are divided within, your energy is fighting with itself; it cannot be used for any transformation. So let there be an acceptance of what you are – not condemnation. Whatsoever you have been doing up until now is just repressing. That all has to be released. If you become consciously neurotic, one day you will come to a point where you are no more neurotic.

This may seem paradoxical, but those who repress their neurosis become more and more neurotic, while those who express it consciously throw it out. So unless you become consciously insane, you can never become sane. R.D.Laing is right. He is one of the most sensitive men in the West. He says, "Allow yourself to be insane." You are insane, so something has to be done about it. What I say is to become conscious of it. What do old traditions say? They say "Repress it; do not allow it to come out, otherwise you will become insane. I say allow it to come out; that is the only way toward sanity. Release it! Inside, it will become poisonous. Throw it out, remove it from your system totally. Expression is what is moral. And to do this **catharsis**, you have to approach it in a very systematic, methodical way because it is becoming mad with a method – consciously mad.

You have to do two things: remain conscious of what you are doing, and then do not suppress anything. In our minds **consciousness** means suppression. That is the problem. The moment you become conscious of certain things in yourself, you start suppressing them. This is the discipline and this has to be learned: to be conscious and nonsuppressive; on the contrary, to be conscious and expressive.

You are feeling miserable: what will you do? Either you will try some escape so that you can forget, or you will try something which brings you out of your misery, or something which calms you down. Whatsoever you do will be a subtle repression, and the misery will be accumulated and it will remain in your system. The more it remains there, the more poisonous it becomes; the longer, the more poisonous. It is not only in your mind. It moves into your body, into your blood, into your bones, into your physiology. It creates many diseases.

At least fifty percent of diseases are mental and have their origin in the mind. And this statistic I am giving is a very conservative statistic – fifty percent. Those who work with mind and body, they know that ninety percent of diseases are mind-created. So the more you repress your energies, the more diseased you will become in mind and body – both. You have to go inside yourself with a deep transforming method.

My system of **Dynamic Meditation** starts with **breathing**, because **breathing** has deep roots in the being. You may not have observed that **breathing** is very special in many ways. Your body has two types of systems. One system is voluntary, another system is nonvoluntary. I can move my hand voluntarily, but I cannot influence my blood circulation. That is nonvoluntary. Your body is made of these two types of systems – the voluntary and the nonvoluntary. You can do something with it: you can take deep breaths; you can take slow breaths. You can change the rhythm; you can even stop **breathing** for a few minutes or a few seconds. But it is still in between. You cannot stop it forever. It is a link between the voluntary and nonvoluntary systems of your body.

If you can change your **breathing**, you can change many things with it. If you can **observe** your **breathing** minutely, you can detect in yourself many things. When you are angry you have a different rhythm of **breathing**; when you are in love, a totally different rhythm comes to you. When you are relaxed you **breathe** differently; when you are tense you **breathe** differently. You cannot **breathe** the way you do when you are relaxed and be angry at the same time. That is impossible.

When you are sexually aroused, your **breathing** changes. If you do not allow the **breathing** to change, your sexual arousal will drop automatically. That means that **breathing** is deeply related to your mental state. If you change your **breathing**, you can change the state of your mind. Or, if you change the state of your mind, **breathing** will change.

So I start with **breathing**, and I suggest chaotic **breathing** for ten minutes in the beginning of the technique. And by chaotic **breathing** I mean just taking the **breath** in and throwing it out without any rhythm – without any rhythm. Just taking it in and throwing it out, as much as you can.

This chaotic **breathing** is to create a chaos within your repressed system. Whatever you are, you are with a certain type of **breathing**. A child **breathes** in a different way, and when the child becomes sexually aware, or is made aware by parents or society, he starts to **breathe** again in a different way. If you are sexually afraid, you cannot **breathe** deeply because every deep **breath** hits the sex center. So if you are sexually afraid, you cannot take deep breaths. And we make the child sexually afraid. If a child is touching or playing with his sex organs, we will stop him. When you stop him, his **breath**

will become shallow. He cannot **breathe** deeply; he has become afraid. In fear, you cannot take deep breaths; fear creates shallow **breathing**.

This chaotic **breathing** is to destroy all your systems of the past. Whatsoever you have made out of yourself, it is to destroy it. This creates a chaos within you, because unless a chaos is created you cannot release your repressed emotions; and those emotions have now moved into the body.

Ten minutes of chaotic **breathing** is wonderful. But it must be chaotic. It is not a type of *pranayama*, yogic **breathing**; it is simply creating chaos through **breathing**. And it creates chaos for many reasons.

Deep, fast **breathing** gives you more oxygen. The more oxygen in the body, the more alive you become, the more animal-like. Animals are alive and man is half-dead, half-alive. You have to be made into an animal again; only then can something higher develop in you. You are false, and if you are only half-alive nothing can be done with you.

So this chaotic **breathing** will make you like an animal: alive, vibrating, vital – with more oxygen in your blood, more energy in your cells. Your body cells become more alive and this oxygenation helps to create body electricity, or you can call it bioenergy. When there is electricity in the body you can move deep within, beyond yourself, because this electricity will work within you. As you are, you are just dead, or half-dead. ...Because even to be completely dead is good. Something complete is always good, but this half-deadness is bad.

The body has its own electrical sources. If you hammer them with more **breathing** and more oxygen, they begin to flow. And if you become really alive then you are no more a body. When you are alive you feel yourself as energy, not matter. You feel yourself to be a body because you are half dead. That is why you feel so much weight. That half-deadness gives you weight and a feeling of being pulled down by gravity. You feel you have to carry yourself somehow. You are just heavy. This heaviness is because of your half-deadness. The more alive you become, then the more energy flows in your system, and the less you will feel yourself physically. You will feel more like energy and less like matter.

And whenever it happens that you are more alive, in those moments you are not body oriented. If sex has so much appeal, one of the reasons is that if you are really in the act, totally moving, totally alive, then you are no longer a body – just energy. To feel this energy is very necessary if you are to move further.

Then my **second step** is a **catharsis**. I tell you to be consciously insane, and whatever comes to your mind – whatever – allow it expression and cooperate with it. No resistance, just a flow of emotions....

If you want to scream, then scream; cooperate with it. A deep scream, a total scream in which your whole being becomes involved, is very therapeutic, deeply therapeutic. Many things, many diseases, will be released just by the scream. If the scream becomes total, then your whole being is in it. Allow yourself expression through crying, dancing, weeping, jumping, "freaking out," as they say. This **second step** is also for ten minutes, and within a few days you will come to feel what it is.

In the beginning it may be just forced, an effort, or it may even be just acting. We have become so false that nothing real or authentic can be done by

us. We have not laughed, we have not cried, we have not screamed authentically; everything is just a facade, a mask. So when you start to do it, in the beginning it may be forced. It may need effort, there may be just acting, but do not bother about it, go on. Soon you will touch those sources where you have repressed many things. You will touch those sources, and once they are broken you will feel unburdened; a new life will come to you, a new birth will take place. This unburdening is basic, and without it there can be no **meditation** for man as he is. I am not talking about the exceptions; they are irrelevant.

With this **second step**, when things are thrown out you become vacant. And this is what is meant by emptiness – to be empty of all repressions. Then in this emptiness something can be done.

Then in the **third step** I use the sound, "**Hoo**." Many sounds have been used in the past; each sound has something specific to do. For example, Hindus have been using the sound aum. It may be very familiar to you, but I won't suggest aum. It never goes deeper than the heart. It just touches the heart and moves back; it cannot go deeper.

Sufis have used **"Hoo,"** and if you say, "**Hoo**" loudly, it goes deep to the sex center. So this sound is used just as a hammering within. When you have become vacant and empty, only then can this sound move within you. The movement of the sound is possible only when you are empty. If you are filled with repressions nothing will happen. And sometimes it is even dangerous to use any mantra or sound when you are filled with repressions, because each repression will change the sound inside, and the ultimate result may be something of which you never dreamed, never expected, never wished for, because each layer of repression will change the path of the sound. You need a vacant mind; only then can a mantra be used.

So I never suggest a mantra to anyone as he is. There were certain mantras in old India that were used only by sannyasins, never by householders. They were never allowed to be used by householders because householders have a different system within. That sound, "**Hoo**" could disturb them. So only a sannyasin was allowed to use certain sounds.

In the old days, particularly in Tibet, whenever a mantra was given to a sannyasin he had to touch a flower, a live flower on a branch. And if the flower became dead, dulled by his touch, only then was the mantra given to him because that mantra was going to create a subtle death within him. It should not be used by a householder because then death will start hovering around him. It should not be done without first doing the first two steps. It should never be done without them. If you are neurotic and the neurosis is not released, then if you do "**Hoo**," you will become more neurotic. So only in the **third step**, for ten minutes, is this "**Hoo**" to be used – as loudly as possible. Bring your total energy to it. This is a hammering. When you are empty, this "**Hoo**" goes deep down and hits the sex center.

The sex center can be hit in two ways. The first is naturally. Whenever you are attracted to a member of the opposite sex, the sex center is hit from without. And really that hit is also a subtle vibration. A man is attracted to a woman or a woman is attracted to a man. Why are they attracted? What is there in a man and what is there in a woman? A positive or negative electricity hits them, a subtle vibration: it is a sound, really. You may have observed in

birds that they use sound for sex appeal. All their singing is sexual; they are repeatedly hitting each other with particular sounds. These sounds hit the sex centers of birds of the opposite sex.

Subtle vibrations of electricity are hitting you from without. When your sex center is hit from without, your energy begins to flow out. That causes reproduction, birth: someone else will be born out of you.

This "**Hoo**" is hitting the same center of energy from within; and when the sex center is hit from within, the energy starts to flow within. This inner flow of energy changes you completely. You become transformed; you give birth to yourself.

You are transformed only when your energy moves in a totally opposite direction. Right now it is flowing out, but then it begins to flow within; now it is flowing down, but then it flows upward. This upward flow of energy is what is known as kundalini. You will feel it in your spine – actually flowing – and the higher it moves, the higher you will move with it. And when this energy reaches to your head center, to the last, the seventh center, you are the highest man possible – what Gurdjieff calls "man number seven."

You are "man number one" when your energy is just at the sex center. When some energy comes to your heart center, you are "man number two," the man of emotion. When some energy moves to the intellect, you are "man number three," a man of the intellect. These are ordinary men – all neurotic in their own ways. Someone is emotionally neurotic, someone is bodily neurotic, someone is intellectually neurotic. These three men are just ordinary men.

"Man number four" is one who is trying to move his energy within: the man who is **meditating**, the man who is making efforts to dissolve his neurosis, divisions and schizophrenia. This is "man number four." And as this energy moves upwards and inwards, a higher man is created in you. That higher man will be less neurotic, less schizophrenic, more sane.

Then a moment comes when that energy is released from your last center into the cosmos. You become a superman, or then you are no longer man. And when that moment comes, when you are no longer man, only then are you no longer mad.

Man is bound to be mad somehow or other because he is not a being; he is, rather, a facade. Man is not an end; rather, he is a process – something midway. He is no longer animal, and he is still not that which he was meant to be. He is just a midway thing, a phase. That creates neurosis.

You are no longer an animal. With all the animality within you, you are no more an animal. The animal is there, but you are no more animal. The animal goes on pulling you down. There is nothing bad in it; the animal cannot do anything else. It goes on pulling you down to the sex center, and you move around it continuously. But that is your first center, not your ultimate possibility. Your ultimate possibility is the superman – going beyond humanity, transcending man. That goes on pulling you upwards.

These two pulls create schizophrenia. So one moment you are pulled to the higher and you are like a saint, and the next moment you are behaving like an animal; you are pulled down. Now the mind becomes confused. You cannot be an animal wholeheartedly because of the higher possibility. The seed is there and it goes on hitting you and challenging you. So you cannot be at ease with the animal, but you cannot remove the animal. It is there, it is your heritage. So you divide yourself in two. You place the animal part of you in

the unconscious, and consciously you identify yourself with your higher possibility, which you are not.

This higher possibility is the ideal, the end. Consciously you identify with the end, unconsciously you remain with the beginning. These two points create conflict. So unless you go beyond man, you cannot go beyond madness. Man is madness.

In the **third step** I use, "**Hoo**" as a vehicle to bring your energy upward. These first three steps are **cathartic**. Really, they are not **meditation** but just the preparation for it. They are a getting ready to take the jump, not the jump itself.

The **fourth step** is the jump. In the **fourth step** I tell you just to be a **witness** – a conscious alertness; not doing anything, but just remaining a **witness**, just remaining with yourself; not doing anything – no movement, no desire, no becoming, but just remaining then and there, silently **witnessing** whatsoever is happening....

That remaining in the center, in yourself, is possible because of the first three steps. Unless these three are done you cannot remain with yourself. You can go on talking about it, thinking about it, dreaming about it, but it will not happen because you are not ready.

These first three steps will make you ready to remain with the moment, they will make you **aware**. That is **meditation**, and in that **meditation** something happens that is beyond words. And once it happens you will never be the same again; it is impossible. It is a growth. It is not simply an experience, it is a growth.

And that is the difference between false techniques and real techniques. With false techniques you can have an experience, remember, then you will fall back again. It was just a glimpse; it was not a growth. So with LSD this can happen: you will have a glimpse. With other techniques this can happen: you can have a glimpse, you can have an experience, but again you will fall down because you have not grown. The experience has happened to you; you have not happened to the experience. You have not grown. When you grow, you cannot fall down.

If a child dreams that he has become a young man, he can have a glimpse of being a young man, but it is a dream. The dream will be broken and he will be a child again because it was not a growth. But if you have grown and become a young man, you cannot fall down and become a child; it is a real growth. So this is the criterion to judge whether a method, a technique, has been real or false.

There are false techniques that are easier to do; they never lead you anywhere. And if you are just after experiences you will fall prey to any false technique. A real technique is not concerned with experiences as such; a real technique is concerned with real growth. Experiences happen; that is irrelevant. My concern is with growth, not with experiences. Experiences will be there as just part and parcel of the growth, but I am not concerned....

You must grow to become one, to become whole, to become sane. And this sanity cannot be forced upon you. It is being forced by society so you remain insane within and the sanity is just a facade.

I am not going to force sanity upon you. Rather, I am going to bring out your insanity. When it is pulled out completely, thrown into the wind, sanity

will happen to you. You will grow.

And you ask why this coincidence, because in the West also many techniques are being developed just similar to what I am saying. But they are just similar, not the same. There are many differences. But it has become now very much an emergency situation. The whole world is in the grip of a long postponed insanity. We have been postponing and postponing, and now the last point, the evaporation point, has come.

There are now only two possibilities: one is that humanity may commit a collective suicide, because this insanity can no more be accumulated. Religions have helped, moralists have helped, teachers have helped, the so-called great men have helped, to make man more and more insane. And now the last point has come where we may commit a collective suicide through atom bombs or hydrogen bombs or something else.

Man as such cannot be tolerated on the earth now. He has become intolerable. And with him, he is murdering the whole earth. Not only is he suicidal, he has become murderous; he is killing everything. Man is killing everything on the earth. There is nothing alive that he likes now; only dead things appeal to him. And the deader the better, because then you can possess them, manipulate them.

So he is killing nature and everything on earth. He cannot be tolerated, and his own inner insanity is bringing him to the evaporating point. Because of this, the time is coming nearer and nearer. And all over the world, those who think and those who feel and those who know, they are searching for methods, they are devising methods, to help humanity to transcend madness. That is the only way.

Either man will commit suicide or man will take a jump into higher realms of being. If this transformation is not going to come, then nothing can be done: man will commit suicide. That is why all over the world spiritual energies are gathering, spiritual forces are joining together, many esoteric groups are working. And sometimes it may not be so obvious but deep down in the very center of the human mind. Languages differ, ways differ, approaches differ, but everywhere there is a groping for something which can become an alchemy to change humanity.

And you ask about Wilhelm Reich's use of sexual energy to release body blocks that coincide with neurosis: I am wholly in agreement with Wilhelm Reich's approach. Really, sex is the problem; all other problems are byproducts. And unless man comes to a deep understanding of sex energy it is impossible to help him.

It is very difficult because a basic mechanism has been used to make man a slave. You cannot make a man a slave unless you make him feel guilty. Guilt is the trick to enslave anyone. First make him guilty. And you can make anyone guilty only with something that is so natural that he cannot go beyond it easily. And sex is the most natural thing because it is the source of life.

You are born of sex. Your every body cell is a sex cell, all your energy is sex energy. So if religions teach that sex is bad, sex is sin, they have condemned you completely. And not only have they condemned you, now you will condemn yourself. Now you cannot go beyond it and you cannot leave it, and now it is a sin. You are divided; you start fighting with yourself. And the more this guilt can be created in you – over the concept that sex is something unholy – the more neurotic you will become.

But when you are neurotic, you can be possessed. Priests can possess you, kings can possess you. But if you are not neurotic, you will not go to priests. Then there is no need. You go because you are afraid of a certain energy which is there, and the priests say they know the way how to help you. So first they create the guilt; then they say that now they are going to help you. Then they can exploit you. A society which is sexually free and at ease with sex will not go to temples, to mosques, to churches – no! It is impossible! If you are at ease with your sex, then this so-called religion cannot continue business. Then you are not guilty, so what is the need to go anywhere?

And sex can give you such deep contentment! That too can become a problem. If you are contented, then you are not hankering after any heaven or something beyond life. Then you are here and now – so contented. Then you need not go ask someone about life after death. Then life is here.

So sex was used as an exploitative thing. And kings can use you only if you suppress your sex, because suppressed sex becomes violence. You cannot create soldiers, you cannot create militaries, you cannot create wars if you do not suppress sex. A suppressed man is always in the mood to fight. That is the only way to release his sex.

So kings, emperors, they cannot allow soldiers to have a sex life. And if American soldiers prove everywhere to be failures, the reason is only this: they cannot succeed anywhere with sex-starved people. Americans can never succeed, because sex-starved soldiers are mad; you cannot fight with them. So whenever a society becomes affluent, easygoing, it is defeated easily. Anyone can defeat it. A higher civilization is always defeated by a lower civilization.

India was defeated continuously because of her higher civilization. People were more at ease, not in the mood to fight, they were enjoying life. Those who are not enjoying life, they are ready to fight. If life is beautiful, you can bless everyone. If your life is in difficulty, in turmoil, you can kill, you can become destructive. So hippies are right when they say, "Make love, not war." They are very consistent. If you make love, wars will become impossible. And if you cannot love, then the energy will move another way. It has to move. Then it will move toward wars.

So Wilhem Reich was right, absolutely right, that sex is the problem and all other problems are just byproducts of it, branches of it. And if you go on tackling branches, nothing can happen. Nothing can happen unless you tackle the roots. This is my understanding also – not only mine, but the whole understanding of tantra.

But tantra was always suppressed. It was never allowed to exist anywhere visibly. Tantra had to go underground, because whenever a tantra teacher was there and he would say these things, he was killed – because the whole society is based on something he was destroying.

So Wilhelm Reich was attacked in every way. It was forcibly declared that he was mad. They put him into prison, and he died an unknown man. And this century has not given birth to a parallel genius. He was a modern tantrika, and there was an esoteric group that was helping him. But it was difficult. It is very difficult to bring truths to humanity, because humanity is based on lies.

Humanity is neurotic. It is suffering because of its lies. But everyone thinks these are truths. The moment you say you are suffering because of a particular lie, society will kill you because then you are taking away the whole foundation. Society wants that one should not suffer and also that its lies

should not be challenged. But that is not possible, so you cannot be helped.

This is my experience: every day I come across people, and they come and they say they are searching for God. The more I analyze them, the more I find that sex is the problem. But if I say that sex is the problem, it is insulting to them, ego-deflating. And sex is the problem. Unless it is solved, no search for God is possible.

This is my attitude: unless you are at ease with the earth you cannot enter heaven. Be at ease with the earth, be at ease with your body, be at ease with your energies. Only then can you become masters. Only then can you "persuade" your energies. And they cannot be fought, they can only be persuaded. You cannot force them. A master is one who can persuade his earthly energies to move upwards.

So I take sex as the basic problem. And if your sex problem is solved, you are a different man or a different woman, because then all the perversions simply are no more. You have resolved the base. And when sex is solved and it is not a problem for you, not a fight, when you have deeply accepted it and said a deep yes to it, then you can transform it – because that is the energy which is alive in you. When you are dead, that energy will go on and on, more and more. You are just a wave in a sex ocean: the ocean continues, and the waves go on, die and disappear. The ocean continues. Sex is the brahman. If you go deep into sex, then it is the very life. If you forget it, then you remain on the surface. Then it is ugly. If you do not fight with it or sink into it, but drop into it, dissolve into it, melt into it, when you allow sex to become life, then suddenly it is transformed into love. That is how the mechanism automatically works. If you fight it, sex becomes hate. So those who are filled with hatred are those who are fighting with their sex.

If you do not fight it, if you accept it and melt into it, it becomes love. So love and hate are two faces of sex. If it is perverted, it becomes hate. If accepted deeply, it will become love. And you can create love out of your sex energies. If those energies transform into love, then you are at ease in the world, at home with the earth. That at-homeness is basic.

And this is the beauty: if you accept sex, you will not reject anything else. That is why there is so much emphasis on it. If you reject sex, you will have to reject many things. Sex is the root rejection. If you reject sex, you will reject many things. Food will be rejected, then clothes will be rejected, then everything will be rejected. It is a long sequence, and in that sequence you will have to reject and reject, because the whole life is sexual. If you reject sex you will go on and on rejecting, and ultimately you will reject life. Then suicide is the only thing worth doing because even to take a **breath** is sexual. It goes to your sex cells and gives them life. To be alive is to be sexual. If you are against sex, then you will be against everything. And a person who is against everything is bound to be neurotic, mad, and you cannot help him.

I am for everything, and everything can be hallowed – can be made sacred. You must know the technique, you must know the tantra, you must know the way how to make everything sacred. Every poison can become an elixir, it depends on you. And my whole approach is to help you, to give you a method through which you can change your life energies. It is a deeply scientific approach.

***Meditation**: The Art of Ecstasy,* #3

Osho,
Dynamic Meditation is very active, very strenuous. Can one not go into **meditation** just by sitting silently?

You can go into **meditation** just by sitting, but then be just sitting; do not do anything else. If you can be just sitting, it becomes **meditation**. Be completely in the sitting; non-movement should be your only movement. In fact, the word *Zen* comes from the word *zazen*, which means, just sitting, doing nothing. If you can just sit, doing nothing with your body and nothing with your mind, it becomes **meditation**; but it is difficult.

You can sit very easily when you are doing something else but the moment you are just sitting and doing nothing, it becomes a problem. Every fiber of the body begins to move inside; every vein, every muscle, begins to move. You will begin to feel a subtle trembling; you will be **aware** of many points in the body of which you have never been **aware** before. And the more you try to just sit, the more movement you will feel inside you. So sitting can be used only if you have done other things first.

You can just walk, that is easier. You can just dance, that is even easier. And after you have been doing other things that are easier, then you can sit. Sitting in a buddha posture is the last thing to do really; it should never be done in the beginning. Only after you have begun to feel identified totally with movement can you begin to feel totally identified with non-movement.

So I never tell people to begin with just sitting. Begin from where beginning is easy, otherwise you will begin to feel many things unnecessarily – things that are not there.

If you begin with sitting, you will feel much disturbance inside. The more you try to just sit, the more disturbance will be felt; you will become **aware** only of your insane mind and nothing else. It will create depression, you will feel frustrated. You will not feel blissful; rather, you will begin to feel that you are insane. And sometimes you may really go insane.

If you make a sincere effort to "just sit," you may really go insane. Only because people do not really try sincerely does insanity not happen more often. With a sitting posture you begin to know so much madness inside you that if you are sincere and continue it, you may really go insane. It has happened before, so many times; so I never suggest anything that can create frustration, depression, sadness – anything that will allow you to be too **aware** of your insanity. You may not be ready to be **aware** of all the insanity that is inside you; you must be allowed to get to know certain things gradually. Knowledge is not always good; it must unfold itself slowly as your capacity to absorb it grows.

I begin with your insanity, not with a sitting posture; I allow your insanity. If you dance madly, the opposite happens within you. With a mad dance, you begin to be **aware** of a silent point within you; with sitting silently, you begin to be **aware** of madness. The opposite is always the point of **awareness**. With your dancing madly, chaotically, with crying, with chaotic **breathing**, I allow your madness. Then you begin to be **aware** of a subtle point, a deep point inside you which is silent and still, in contrast to the madness on the periphery. You will feel very blissful; at your center there is an inner silence. But if you are just sitting, then the inner one is the mad one; you are silent on the outside, but inside you are mad.

If you begin with something active – something positive, alive, moving – it will be better; then you will begin to feel an inner stillness growing. The more it grows, the more it will be possible for you to use a sitting posture or a lying posture – the more silent **meditation** will be possible. But by then things will be different, totally different.

A **meditation** technique that begins with movement, action, helps you in other ways, also. It becomes a **catharsis**. When you are just sitting, you are frustrated; your mind wants to move and you are just sitting. Every muscle turns, every nerve turns. You are trying to force something upon yourself that is not natural for you; then you have divided yourself into the one who is forcing and the one who is being forced. And really, the part that is being forced and suppressed is the more authentic part; it is a more major part of your mind than the part that is suppressing, and the major part is bound to win.

That which you are suppressing is really to be thrown, not suppressed. It has become an accumulation within you because you have been constantly suppressing it. The whole upbringing, the civilization, the education, is suppressive. You have been suppressing much that could have been thrown very easily with a different education, with a more conscious education, with a more aware parenthood. With a better **awareness** of the inner mechanism of the mind, the culture could have allowed you to throw many things.

For example, when a child is angry we tell him, "Do not be angry." He begins to suppress anger. By and by, what was a momentary happening becomes permanent. Now he will not act angry, but he will remain angry. We have accumulated so much anger from what were just momentary things; no one can be angry continuously unless anger has been suppressed. Anger is a momentary thing that comes and goes: if it is expressed, then you are no longer angry. So with me, I would allow the child to be angry more authentically. Be angry, but be deep in it; do not suppress it.

Of course, there will be problems. If we say, "Be angry," then you are going to be angry at someone. But a child can be molded; he can be given a pillow and told, "Be angry with the pillow. Be violent with the pillow." From the very beginning, a child can be brought up in a way in which the anger is just deviated. Some object can be given to him: he can go on throwing the object until his anger goes. Within minutes, within seconds, he will have dissipated his anger and there will be no accumulation of it.

You have accumulated anger, sex, violence, greed, everything! Now this accumulation is a madness within you. It is there, inside you. If you begin with any suppressive **meditation** – for example, with just sitting – you are suppressing all of this, you are not allowing it to be released. So I begin with a **catharsis**. First, let the suppressions be thrown into the air; and when you can throw your anger into the air, you have become mature.

If I cannot be loving alone, if I can be loving only with someone I love, then, really, I am not mature yet. Then I am depending on someone even to be loving; someone must be there, then I can be loving. Then that loving can only be a very superficial thing; it is not my nature. If I am alone in the room I am not loving at all, so the loving quality has not gone deep; it has not become a part of my being.

You become more and more mature when you are less and less dependent. If you can be angry alone, you are more mature. You do not need any object to

be angry. So I make a **catharsis** in the beginning a must. You must throw everything into the sky, into the open space, without being conscious of any object.

Be angry without the person with whom you would like to be angry. Weep without finding any cause; laugh, just laugh, without anything to laugh at. Then you can just throw the whole accumulated thing – you can just throw it. And once you know the way, you are unburdened of the whole past.

Within moments you can be unburdened of the whole life – of lives even. If you are ready to throw everything, if you can allow your madness to come out, within moments there is a deep cleansing. Now you are cleansed: fresh, innocent – you are a child again. Now, in your innocence, sitting **meditation** can be done – just sitting, or just lying or anything – because now there is no mad one inside to disturb the sitting.

Cleansing must be the first thing – a **catharsis** – otherwise, with **breathing** exercises, with just sitting, with practicing asanas, yogic postures, you are just suppressing something. And a very strange thing happens: when you have allowed everything to be thrown out, sitting will just happen, asanas will just happen – it will be spontaneous.

You may not have known anything about yoga asanas but you begin to do them. Now these postures are authentic, real. They bring much transformation inside your body because now the body itself is doing them, you are not forcing them. For example, when someone has thrown many things out, he may begin to try to stand on his head. He may have never learned to do shirshasan, the headstand, but now his whole body is trying to do it. This is a very inner thing now; it comes from his inner body wisdom, not from his mind's intellectual, cerebral information. If his body insists, "Go and stand on your head!" and he allows it, he will feel very refreshed, very changed by it.

You may do any posture, but I allow these postures only when they come by themselves. Someone can sit down and be silent in siddhasan or in any other posture, but this siddhasan is something quite different; the quality differs. He is trying to be silent in sitting – but this is a happening, there is no suppression, there is no effort; it is just how your body feels. Your total being feels to sit. In this sitting there is no divided mind, no suppression. This sitting becomes a flowering.

You must have seen statues of Buddha sitting on a flower, a lotus flower. The lotus is just symbolic; it is symbolic of what is happening inside Buddha. When "just sitting" happens from the inside, you feel just like the opening of a flower. Nothing is being suppressed from the outside; rather, there is a growth, an opening from the inside; something inside opens and flowers. You can imitate Buddha's posture, but you cannot imitate the flower. You can sit completely buddhalike – even more buddhalike than Buddha – but the inside flowering will not be there. It cannot be imitated.

You can use tricks. You can use **breathing** rhythms that can force you to be still, to suppress your mind. **Breath** can be used very suppressively because with every rhythm of **breath** a particular mood arises in your mind. Not that other moods disappear; they just go into hiding.

You can force anything on yourself. If you want to be angry, just **breathe** the rhythm that happens in anger. Actors do it, when they want to express anger they change their **breathing** rhythm; the **breathing** rhythm must become the same as when there is anger. By making the rhythm fast they

begin to feel anger, the anger part of the mind comes up.

So **breathing** rhythm can be used to suppress the mind, to suppress anything in the mind. But it is not good, it is not a flowering. The other way is better; when your mind changes and then, as a consequence, your **breath** changes; the change comes first from the mind.

So I use **breathing** rhythm as a sign. A person who remains at ease with himself constantly remains in the same **breathing** rhythm; it never changes because of the mind. It will change because of the body – if you are running it will change – but it never changes because of the mind.

So tantra has used many, many **breathing** rhythms as secret keys. They even allow sexual intercourse as a **meditation**, but they allow it only when your **breathing** rhythm remains constant in intercourse, otherwise not. If the mind is involved, then the **breathing** rhythm cannot remain the same, and if the **breathing** rhythm remains the same, the mind is not involved at all. If the mind is not involved even in such a deep biological thing as sexual intercourse, then the mind will not be involved in anything else.

But you can force. You can sit and force a particular rhythm on your body, you can create a fallacious buddhalike posture, but you will just be dead. You will become dull, stupid. It has happened to so many monks, so many sadhus; they just become stupid. Their eyes have no light of intelligence; their faces are just idiotic, with no inner light, no inner flame. Because they are so afraid of any inner movement, they have suppressed everything – including intelligence. Intelligence is a movement, one of the most subtle movements, so if all inner movement is suppressed, intelligence will be affected.

Awareness is not a static thing. **Awareness**, too, is movement – a **dynamic** flow. So if you start from the outside, if you force yourself to sit like a statue, you are killing much. First be concerned with **catharsis**, with cleaning out your mind, throwing everything out, so that you become empty and vacant – just a passage for something from the beyond to enter. Then sitting becomes helpful, silence becomes helpful, but not before.

To me, silence in itself is not something worthwhile. You can create a silence that is a dead silence. Silence must be alive, **dynamic**. If you "create" silence, you will become more stupid, more dull, more dead; but this is easier in a way, and so many people are doing it now. The whole culture is so suppressive that it is easier to suppress yourself still more. Then you do not have to take any risks, then you do not have to take a jump.

People come to me and say, "Tell us a **meditation** technique that we can practice silently." Why this fear? Everyone has a madhouse inside and still they say, "Tell us a technique that we can do silently." With a silent technique you can only become more and more mad –silently – and nothing else.

The doors of your madhouse must be opened! Don't be afraid of what others will say. A person who is concerned about what others think can never go inward. He will be too busy worrying about what others are saying, what they are thinking.

If you just sit silently, closing your eyes, everything will be okay; your wife or your husband will say that you have become a very good person. Everyone wants you to be dead; even mothers want their children to be dead – obedient, silent. The whole society wants you to be dead. So-called good men are really dead men.

So don't be concerned with what others think, don't be concerned about

the image that others may have of you. Begin with **catharsis** and then something good can flower within you. It will have a different quality, a different beauty, altogether different; it will be authentic.

When silence comes to you, when it descends on you, it is not a false thing. You have not been cultivating it; it comes to you; it happens to you. You begin to feel it growing inside you just like a mother begins to feel a child growing. A deep silence is growing inside you; you become pregnant with it. Only then is there transformation; otherwise it is just self-deception. And one can deceive oneself for lives and lives – the capacity to do so is infinite.

Osho,
But doesn't **meditation** mean *akarma*, no activity?

The **fourth stage** of **Dynamic Meditation** is just akarma, no activity, but the first three stages are active. The **first, second,** and **third stages** are of intense activity. In the **first stage**, your vital body, your **breathing**, is in intense movement, in extreme activity. By being in extreme activity in your vital body, in your prana-sharira, in your **breathing**, the **second step** becomes possible: you become intensely active in your physical body. And in the **third stage**, after being totally active physiologically, it becomes possible to be active in the mental body.

So in three bodies – the physical, vital, and mental – you create a climax of activity, a climax of tension. You become more and more tense. Your whole existence becomes a whirlwind, a whirlpool. The more intense it becomes, the greater the possibility of being relaxed in the **fourth stage**.

The **fourth stage** is total relaxation. It is not a practiced relaxation because, really, no one can practice relaxation. Relaxation can come only as a byproduct, as a shadow of intense activity. To practice relaxation is a contradiction in terms; every practice is a practice of tension. Relaxation means non-doing – and you cannot practice non-doing, you can only come to it, you can only arrive at it. Only by intense activity is a situation created within you that takes you into a "letting go."

So the **fourth stage** is akarma. You are not doing anything: now you are. You just exist in it; there is nothing that you are doing. If something is going on it has just happened. If there is something going on it is through nature, it is not done by you. As far as you are concerned, activity has ceased completely; there is no activity.

In this no-action state, in this akarmic state, the cosmic and the individual come nearer. They become intimate, they lose their identities, they overlap each other. Something penetrates you from the cosmic and something of you penetrates into the cosmic; the boundaries become flexible and liquid. Sometimes there is no boundary and you feel an absence of **consciousness** – there are no limits, no end and no beginning. And sometimes the boundaries begin to crystallize around you.

This situation goes on flickering back and forth. Sometimes there are boundaries and sometimes there are not. But the more relaxation is there, the more the boundaries will be lost. Then a moment comes that can never be predicted; a moment comes that is a moment of happening, uncaused and

unconditioned. Finally a moment comes when you have lost the boundaries and you never regain them again. Then there begins to exist a human being without boundaries, a mind without frontiers, a **consciousness** without any limitations. That is the cosmic, that is the divine, that is wholeness.

***Meditation**: The Art of Ecstasy, #4*

I do not believe in fixed methods. I use methods just to push you into a very chaotic **consciousness**, because the first thing to be done with you, as you are, is to disturb your whole pattern. You have become solid, rigid; you must become more and more liquid and flowing. And unless you become flowing, riverlike, you can never know the divine, because it is not a thing, it is an event.

You cannot seek the divine, it cannot be sought after, because you can seek only that which you know already. Seeking means desiring and you cannot seek something that is unknown. How can you seek something that you have not known at all? The very urge to seek comes only after you have tasted something, known something – even a glimpse. So the divine cannot be sought. But when I say the divine cannot be sought, I do not mean that it cannot be found. It cannot be sought, but it can be found.

The more you seek it, the less will be the possibility to find it. Seek, and you will not find at all, because the very seeking, the very seeking, becomes the barrier. So do not seek something that is not known to you; rather, go deep into that which is known to you. Do not long for the unknown; go deep into the known. And if you go deep into the known, you will stumble upon the doors to the unknown, because the known is really the door to the unknown. So go deep.

For example, you cannot seek the divine, but if you have loved, then you have known love; so go deep into love. And as you go deep into love, somewhere, the lover and the beloved are not there and the divine appears.

So rather than seek the divine, it is better to go into that which is actual to you, that which is known to you, near to you. Do not go far; begin from the near. We are so anxious to go far that we never take the first step, which can be taken from the near. We ask for the last step first, but you cannot take the last step in the beginning. The first must be taken first; the first is here and now, but we are concerned with there and then.

Seeking means seeking in time. Seeking is a postponement, a deep postponement, because seeking is always in the future; it can never be in the present. How can you seek here and now? There is no space. You can be here and now, but you cannot seek. So the very mind that seeks creates time, because time is needed; only then can you seek.

That is why those who are seeking moksha, liberation, absolute liberation, have had to create the concept of transmigration. More time is needed. One life is not enough, many lives are needed. Only then, within this expanse of time, this space that time creates, can you move. If you have to find the absolute, one moment is not enough; and of course, one life is also not enough.

Time is really a byproduct of desiring. The more you desire, the more time

you need. You can deal with this in two ways: one is to conceive of life after life, time not ending at all. This is one way, the Eastern way, to create more space for the desire. Another is the Western way: to be more conscious of time and to do many things in the allotted time period. There is one life: there is no possibility of further lives, this life is all, so you have to do many things – many, many things. You have to accommodate so many desires in the allotted period. And this is why the West has become so conscious of time; in fact, time **consciousness** is one of the most common aspects of the Western mind.

But either way, whenever you desire, you create time. Time is a fourth dimension of space, it is a sort of space. Without time your desires cannot move, so any desire creates time and future; and then you can postpone the present moment, which is not really time but existence.

So it is better to go deep into what is known to you, what is life to you. Go deep in it; whatever it may be, go deep in it. Do not be on the surface, go into it to its ultimate depth. And the moment you begin to go deep, fall deep, you come to a different dimension. It is not a going into the future, it is going deep into the present, into this very moment.

For example, you are hearing me. You can hear very superficially, then only your ears are involved; that is the first layer of hearing. You can say, "Of course I am listening," but only the ears are hearing, only the body mechanism; your mind may be somewhere else. But if you can go deep, you can listen very intently and the mind is also involved; then you are going deeper into this very moment. But even if your mind is involved, your being may not be involved. If you are thinking about what I am saying, the mind is involved, but there are still deeper depths. Your being may not be here at all; there may be unconscious currents because of which you are not here. You can go even deeper; that means that the being is involved. Then you are just vacant, not even thinking about it. Your mechanism is here, your mind is here, your being is here – all focused. Then you go deep.

So whatever you are doing at the moment, go deep in it. The more deep you are in it, the nearer you will be to the unknown. And the unknown is not something opposite to the known; it is something hidden in the known. The known is just a screen.

So do not go into the future; do not seek. Just be here – and be. In seeking you spread yourself out, but in being you are intense, and that intensity, that total intensity in the moment, brings you to a certain crystallization. In that total, intense moment, you are. That being, that happening of being, becomes the door; and you have found it without seeking; you can get it without even seeking.

So I say: Do not seek it, and find!

All the devices and all the methods I use are just to make you more and more intense here and now, to help you to forget the past and the future. Any movement of your body or mind can be used as a jumping board: the emphasis is that you jump in the here and now.

Even dancing can be used, but then be just the dancing, not the dancer. The moment the dancer comes in, dancing is destroyed. The seeker has come in, the time-oriented has come in; now the movement is divided, dancing has become superficial, and you have gone far away.

When you are dancing, then be dancing, do not be the dancer, and the moment comes when you are just the movement, when there is no division.

This non-divided **consciousness** is **meditation**.

And you can use anything. If you are eating then eating can become a **meditation** – if there is no eater. If you are walking then walking can become a **meditation** – if there is no walker. If you are loving then love can become a deep **meditation** – if there is no lover, the lover disappears. Love with a lover becomes poisonous, but love without the lover becomes divine and something of the unknown suddenly opens.

We are divided and then we act. The actor is there: that is the problem. Why is the actor there? He is there because of desiring, expectations, past memories, future longing. The actor is there – he is the whole accumulated past and the whole projected future. The actor misses only one thing: the moment, the present. And everything is there in the moment – everything of the past, everything of the future. This very moment is just wasted, and this very moment is life. Everything else is just an action of the past or a dream of the future – it is nothing but dreams.

You have a very big, very great accumulation, but it is dead. The actor is the dead point in you. It is rich with many ornaments of the past, much longing for the future; it looks very rich, but it is dead. And the present moment is just a naked, atomic thing, very poor, poor in the sense that there is no accumulation of the past and no projecting into the future. It is just a naked, bare existential moment. It looks poor, but it is the only life possible. It is alive! And to be alive and poor is the only richness, while to be dead and rich is the only poverty. That is why it happens that a beggar such as a Buddha or a Christ was the richest possibility but a Midas is the poorest happening in the world.

In **meditation** only happenings can help, not fake methods. That is why there has always been so much insistence on a living teacher. Books are bound to be fake; they cannot change you, they cannot be in touch with you, they cannot move you. Doctrines cannot be alive, they are bound to be dead, so the East has always insisted on the phenomenon of a teacher, of a master. And the insistence is really for this: that only a master can be liquid, he can change anything. With him, even methods can be no methods, while with scriptures, traditions, even no methods becomes methods, because the moment something is written, it is dead.

Something is said: it is dead. A master is needed for continuously disturbing his own past assertions so that nowhere does "fixedness" come in. The liquidity of the phenomenon must be there; only then, happenings can happen.

So to me, a group that is working in **meditation** is a group that is doing something in the present moment, not seeking anything. And the present doing may be just trivial. An onlooker, an outsider, may not even be aware of what is being done; he may even think that the meditators have gone mad. They may be jumping and crying, weeping and laughing; they may be doing anything. They may be just sitting silently, or they may be creating mad noises, but whatever they are doing, they are doing it without a doer. Really, they are allowing it to happen, not doing it; they are open to it.

In the beginning it is difficult. You do not want anything to happen without you because you want to be the master. Nothing should happen of which you are not the master and the controller. So in the beginning it is difficult. But, by and by, the more you feel the freedom that comes with the

death of your controlling mind – the freshness that comes the moment you have relaxed controlling – the more you can laugh. And then, at a particular point, you begin to feel that the mind is the destructive thing in you, that the owner – the possessor, the controller – is your bondage.

You won't become aware of this by watching someone else but just by feeling it, step by step. Then, in a sudden explosion, you are not there: the doer has disappeared and the doing alone remains. With that comes freedom, with that comes **awareness**, with that you become totally **aware**. Rather, now you are only **awareness**.

This is what I mean by **meditation** – not seeking, not seeking for something, but just going deep inside, in the present. And anything can be used for it, anything is as good as anything else. If you understand it, then anything can be used as a meditational object or as **meditation**. That is why I tell you to do **Dynamic Meditation** and be in a deep silence, in the happening.

Osho,
In hatha yoga there is an exercise in which one tenses every muscle in the body and then releases the tension and becomes relaxed. Is this similar to what happens in **Dynamic Meditation**?

Relaxation is basically existential. You cannot relax if, existentially, your attitude toward life is tense. Then, even if you try to relax, it is impossible. In fact, to try to relax is absurd; effort, as such, is inimical to relaxation. You cannot relax; you can only be relaxed.

Your very presence is inimical to relaxation. Relaxation means that you are absent, and through no effort on your part can you be absent. Each and every effort will strengthen your presence; it is bound to strengthen it. Whatever you do will be your act, you will be strengthened through it, you will be more condensed through it, you will be more crystallized.

In this sense, you cannot relax. Relaxation can come to you only when you are not. Your very doing will become a part of the ego, your very effort will be a continuity of yourself.

You are relaxed in the moment when you are not. Your very being is the tension; you cannot exist without tension – you are the tension.

Tension begins with a desire for that which is not. It is a tension between the past and the future. You are like a bridge between two things, and whenever two things are connected, tension will be there. Man is a bridge – a bridge of desires – but it is a rainbow bridge, not a steel bridge; it can evaporate.

When I say relaxation is existential, I mean by this: understand the tension; don't do anything with it, just understand it.

You can understand tension, but you cannot understand relaxation; that is impossible. You can only understand tension, so understand what it is, how it is, from where it comes; how it exists, by what means it exists. Understand tension totally, and the minute you understand it, a moment is created in which there is no tension. Then it is not only the body which is relaxed, the whole being is relaxed.

To relax the body is really not very difficult, but it has become more

difficult with the advance of civilization because the contact with the body is lost. We do not exist in the body; our existence has become basically cerebral, mental.

You do not even love with your body, you love with your mind; the body follows just like a dead weight. When you touch someone, it is not the body you touch; the sensitivity is not there. The mind touches, but since minds cannot really touch, two bodies meet, but there is no communion. The bodies are dead, so you can embrace, but it is only two dead bodies embracing. They come near, but they are not really near. Nearness can only be there if you exist in the body, if you are inside the body.

We are outside our bodies, just like ghosts; around and around, but never inside. The more man has become civilized, the less he is in contact with his own body. The contact is lost; that is why the body is tense.

Body has its own automatic mechanism to relax. The body is tired, it is on the bed, but because you are not there, it cannot relax. You must be in it, otherwise, the automatic mechanism becomes ineffective; it cannot work without your presence. It needs you; it cannot go to sleep by itself. Sleep is lost, relaxation is lost, because the contact with the body is lost.

You are not in your body, so your body cannot function adequately; it cannot function with its own wisdom. It has a genetic, inborn wisdom of centuries, but because you are not in it, there is tension. Otherwise, the physical body is basically automatic, it works automatically. You only have to be there; your presence is needed, then it starts working.

Our minds are also full of tension. They need not be; the mind is tense because you are always creating confusion. For example, a person who is thinking about sex is creating confusion because sex is not something to be thought about; the mind center is not made for that. Sex has its own center, but you are doing the work of the sex center through your mind. Even when you are in love you think about it, you do not feel it; the feeling center is not working.

The more civilized man is, the more the center of the intellect is overburdened; other centers are not working, not functioning. This, too, creates a tension because a center that should work, and has a particular energy to work with, is left without anything to do. It then creates its own tensions, it becomes overburdened by its own unused energy.

The mind center is overburdened by work. It is being made to feel, which it cannot do. Mind cannot feel; it can only think. The categories of thinking are quite different from the categories of feeling, and not only different, but diametrically opposite. The logic of the heart is not the logic of the mind.

Love has its own way of thinking, but it is not a mental way, so mind has to do things that it is not meant to do. It becomes overburdened and there is tension. The situation is like this: the father is doing the work of the child, and the child is doing the work of the father. This is the sort of confusion that is created by a mental existence. If every center does its own work, there is relaxation.

Mind is not the only center. Because we function as if it is, we have destroyed the whole silence, the whole relaxed attitude, the whole tuning of humanity with the universe. Mind has to work. It has a function, but a very limited one; it is overburdened. Your whole education is concerned with only one center. You are being educated as if you have only one center: the mind,

the mathematical, the rational.

Life is not only rational; on the contrary, the greater part of life is irrational. Reason is just like a small lighted island in the vast, dark, and mysterious ocean of irrationality. And this island is rooted in the ocean of mystery – the great ocean of mystery.

This lighted part is just a part. It is not the whole and must not be taken as the whole, otherwise tension will be the result. The mysterious will take its revenge; the irrational will take its revenge.

You can see the results of this in the West. The West has overdone, overworked, one center – the rational – and now the irrational is taking revenge. Revenge is there; it is disrupting the whole order – the anarchic, the undisciplined, the rebellious, the illogical, are erupting. It may be in music, painting, or anything. The irrational is taking its revenge and the established order is being put in its place.

Reason is not the totality. When it is made to be so, the whole culture becomes tense. The same laws that apply to the individual apply to the whole culture, to the whole society. These laws must be understood, and the very understanding will begin to effect a change in you: the very understanding will become a transformation.

Body has become tense because you are not in it, and mind has become tense because you have overburdened it. But your spiritual being is never tense. I divide you into body, mind and spirit as a method only. You are not divided – these boundaries do not, in fact, exist – but in order to help you to understand things, the division will be useful.

The spiritual realm is never tense, but you are not in contact with it. A person who is not even in contact with his body can never be in contact with the spirit because it is a deeper realm. If you are not even in contact with your outer boundaries, you cannot be in contact with your inner centers.

The third realm, the spiritual, is relaxed; even this minute it is relaxed. In fact, it would be more accurate to say that the spiritual realm is the realm of relaxation. There is no tension there because the reasons for tension cannot exist in the third realm. You cannot exist without the third realm. You can be forgetful of it, but you can never be without it because you are it. It is your being; it is pure existence.

You are not aware of the spiritual because you have so much tension in the body, so much tension in the mind. But if you are not tense in the physical and mental realms, you will automatically know the bliss of the spiritual, the relaxation of the spiritual. It comes to you; it has been waiting for you. Your whole attention is so absorbed by the physical and the mental that there is no attention left to divert to the spiritual. Only if the body and the mind are not tense can you delve into the spiritual, can you know the bliss of it. The spiritual is never tense; it cannot be. There is no spiritual tension, only bodily tension, only mental tension.

Bodily tension has been created by those who, in the name of religion, have been preaching anti-body attitudes. In the West, Christianity has been emphatically antagonistic toward the body. A false division, a gulf, has been created between you and your body; then your total attitude becomes tension creating. You cannot eat in a relaxed way, you cannot sleep in a relaxed way; every bodily act becomes a tension. The body is the enemy, but you cannot exist without it. You must remain with it, you must live with your enemy, so

there is constant tension; you can never relax.

Body is not your enemy, nor is it in any way unfriendly or even indifferent to you. The very existence of the body is bliss. And the moment you take the body as a gift, as a divine gift, you will come back to the body. You will love it, you will feel it – and subtle are the ways of its feeling.

You cannot feel another's body if you have not felt your own, you cannot love another's body if you have not loved your own; it is impossible. You cannot care for another person's body if you have not cared for your own – and no one cares! You may say that you care, but I insist: no one cares. Even if you seem to care, you do not really care. You are caring for some other reason – for the opinion of others, for the look in someone else's eyes; you never care for your body for yourself. You do not love your body, and if you cannot love it, you cannot be in it.

Love your body and you will feel a relaxation such as you have never felt before. Love is relaxing. When there is love, there is relaxation. If you love someone – if, between you and him or you and her, there is love – then with love comes the music of relaxation. Then relaxation is there.

When you are relaxed with someone, that is the only sign of love. If you cannot be relaxed with someone, you are not in love; the other, the enemy, is always there. That is why Sartre has said, "The other is hell." Hell is there for Sartre, it is bound to be. When there is no love flowing between the two, the other is hell, but if there is love flowing in between, the other is heaven. So whether the other is heaven or hell depends on whether there is love flowing in between.

Whenever you are in love, a silence comes. Language is lost; words become meaningless. You have much to say and nothing to say at the same time. The silence will envelop you, and in that silence, love flowers. You are relaxed. There is no future in love, there is no past; only when love has died is there a past. You only remember a dead love, a living love is never remembered; it is living, there is no gap to remember it; there is no space to remember it. Love is in the present; there is no future and no past.

If you love someone, you do not have to pretend. Then you can be what you are. You can put off your mask and be relaxed. When you are not in love, you have to wear a mask. You are tense every moment because the other is there; you have to pretend, you have to be on guard. You have to be either aggressive or defensive: it is a fight, a battle – you cannot be relaxed.

The bliss of love is more or less the bliss of relaxation. You feel relaxed, you can be what you are, you can be nude in a sense, as you are. You need not be bothered about yourself, you need not pretend. You can be open, vulnerable, and in that opening, you are relaxed.

This same phenomenon happens if you love your body; you become relaxed, you care about it. It is not wrong, it is not narcissistic to be in love with your own body. In fact, it is the first step toward spirituality.

That is why **Dynamic Meditation** begins with the body. Through vigorous **breathing** the mind expands, the **consciousness** expands; the whole body becomes a vibrating, living existence. Now the jump will be easier. Now you can jump; thinking will be less of a barrier. You have become a child again: jumping, vibrating, alive. The conditioning, the mental conditioning, is not there.

Your body is not so conditioned as your mind. Remember this: your mind

is conditioned, but your body is still a part of nature. All religions and religious thinkers – who have been basically cerebral – are against the body because with the body, with the senses, the mind and its conditioning are lost. That is why they have all been afraid of sex. With sex, the conditioned mind is lost; you again become part of the greater biological sphere, the biosphere; you become one with it.

Mind is always against sex, because sex is the only thing in ordinary life that can rebel against the mind. You have controlled the whole thing; only one thing remains uncontrolled. So mind is very much against sex because it is the only remaining link between the body and you. If it can be denied completely, then you can become totally cerebral and you are not a body at all.

The fear of sex is basically the fear of the body, because with sex the whole body becomes vibrating, vital, living. The moment sex takes over the body, the whole mind is pushed back; it is not there. **Breathing** takes it over; the **breathing** becomes vigorous, vital.

That is why I begin my **meditation** with **breathing**. With **breathing**, you begin to feel your whole body, every corner of it; the body is flooded; you become one with it. Now it is possible for you to take a jump.

The jump that is taken in sex is a very small jump, while the jump that is taken in **meditation** is a very great jump. In sex, you "jump" into someone else. Before that jump you need to be one with your body, and in that jump you need to expand still more – to another's body. Your **consciousness** spreads beyond your body. In **meditation** you jump from your body to the whole body of the universe; you become one with it.

The **second step** of **Dynamic Meditation** is **cathartic**. Not only will you be one with your body, but all the tensions that have been accumulated in the body must be thrown out. The body must become light, unburdened, so the movements are to be vigorous, as vigorous as possible. Then the same thing that is possible in dervish dancing, in Sufi dancing, becomes possible. If your movements are vital and vigorous, a moment will come when you will lose control. And that moment is needed. You must not be in control because your control is the barrier, you are the barrier. Your controlling faculty – your mind – is the barrier.

Go on moving. Of course, you will have to begin, but a moment will come when you will be taken over; you will feel that the control is lost. You are on the brink, now you can take the jump. Now you have again become a child. You have come back; all the conditioning is thrown. You do not care for anything; you do not care for what others think. Now everything that has been put into you by society is thrown; you have become just a dancing particle in the universe.

When you have thrown everything in the **second stage** of **Dynamic Meditation**, only then is the **third stage** possible. Your identity will be lost, your image will be broken, because whatever you know about yourself is not about yourself but only a labeling. You have been told you are this or that, and you have become identified with it. But with vigorous movement, with the cosmic dance, all identifications will be lost. You will be, for the first time, as you must have been when you were born. And with this new birth you will be a new person.

***Meditation**: The Art of Ecstasy, #5*

No theoretical knowledge ever helps and no anatomical visualization of kundalini is really meaningful for **meditation**. When I say this I do not mean that there is nothing like kundalini or chakras. Kundalini is there, chakras are there, but no knowledge helps in any way. Rather, it can hinder. It can become a barrier for so many reasons.

One reason is that any knowledge about kundalini or about esoteric paths of bioenergy – the inner paths of *Élan vital* – is generalized. It differs from individual to individual; the root is not going to be the same. With A it will be different, with B it will be different, with C it will be different. Your inner life has an individuality, so when you acquire something through theoretical knowledge it is not going to help – it may hinder – because it is not about you. It cannot be about you. You will only know about yourself when you go within.

There are chakras, but the number differs with each individual. One may have seven, one may have nine; one may have more, one may have less. That is the reason why so many different traditions have developed. Buddhists talk of nine chakras, Hindus talk of seven, Tibetans talk of four – and they are all right!

The root of kundalini, the passage through which kundalini passes, is also different with each individual. The more you go in, the more individual you are. For instance, in your body your face is the most individual part, and in the face the eyes are even more individual. The face is more alive than any other part of the body; that is why it takes on an individuality. You may not have noticed that with a particular age – particularly with sexual maturity – your face begins to assume a shape that will continue, more or less, for the whole life. Before sexual maturity the face changes much, but with sexual maturity your individuality is fixed and given a pattern, and now the face will be more or less the same.

The eyes are even more alive than the face, and they are so individual that every moment they change. Unless one attains enlightenment, the eyes are never fixed. Enlightenment is another kind of maturity.

With sexual maturity the face becomes fixed, but there is another maturity where the eyes become fixed. You cannot see any change in Buddha's eyes: his body will grow old, he will die, but his eyes will continue to be the same. That has been one of the indications. When someone attains nirvana, the eyes are the only door by which outsiders can know whether the man has really attained it. Now the eyes never change. Everything changes, but the eyes remain the same. Eyes are expressive of the inner world.

But kundalini is still deeper.

No theoretical knowledge is helpful. When you have some theoretical knowledge, you begin to impose it on yourself. You begin to visualize things to be the way you have been taught, but they may not correspond to your individual situation. Then much confusion is created.

One has to feel the chakras, not know about them. You have to feel; you have to send feelers inside yourself. Only when you feel your chakras, and your kundalini and its passage, is it helpful; otherwise, it is not helpful. In fact, knowledge has been very destructive as far as the inner world is concerned. The more knowledge gained, the less the possibility of feeling the real, the authentic, things.

You begin to impose what you know upon yourself. If someone says,

"Here is the chakra, here is the center," then you begin to visualize your chakra at that spot; and it may not be there at all. Then you will create imaginary chakras. You can create; the mind has the capacity. You can create imaginary chakras, and then, because of your imagination, a flow will begin that will not be kundalini but will be simple imagination – a completely illusory, dreamlike phenomenon.

Once you can visualize centers and can create an imaginary kundalini, then you can create everything. Then imaginary experiences will follow, and you will develop a very false world inside you. The world that is without is illusory, but not so illusory as the one you can create inside.

All that is within is not necessarily real or true, because imagination is also within, dreams are also within. The mind has a faculty – a very powerful faculty – to dream, to create illusions, to project. That is why it is good to proceed in **meditation** completely unaware of kundalini, of chakras. If you stumble upon them, then it is good. You may come to feel something; only then, ask. You may begin to feel a chakra working, but let the feeling come first. You may feel energy rising up, but let the feeling come first. Do not imagine, do not think about it, do not make any intellectual effort to understand beforehand; no pre-notion is needed. Not only is it not needed, but it is positively harmful.

And another thing: kundalini and the chakras do not belong to your anatomy, to your physiology. Chakras and kundalini belong to your subtle body, to your *sukshma sharira,* not to this body, the gross body. Of course, there are corresponding spots. The chakras are part of your *sukshma sharira,* but your physiology and anatomy have spots that correspond to them. If you feel an inner chakra, only then can you feel the corresponding spot; otherwise you can dissect the whole body, but nothing like chakras will be found.

All the talk and all the so-called evidence and all the scientific claims that your gross body has something like kundalini and chakras is nonsense, absolute nonsense. There are corresponding spots, but those spots can only be felt when you feel the real chakras. With the dissection of your gross body nothing can be found; there is nothing. So the question is not of anatomy.

One thing more: it is not necessary to pass through chakras. It is not necessary; one can just bypass them. It is also not necessary that you will feel kundalini before enlightenment. The phenomenon is very different from what you may think. Kundalini is not felt because it is rising; kundalini is only felt if you do not have a very clear passage. If the passage is completely clear-cut, then the energy flows but you cannot feel it.

You feel it when there is something there that resists the flow. If the energy flows upward and you have blocks in the passage, only then do you feel it. So the person who feels more kundalini is really blocked: there are many blocks in the passage, so the kundalini cannot flow.

When there is resistance, then the kundalini is felt. You cannot feel energy directly unless there is resistance. If I move my hand and there is no resistance, the movement will not be felt. The movement is felt because the air resists, but it is not felt as much as when a stone resists; then I will feel the movement more. And in a vacuum I will not feel the movement at all – so it is relative.

Buddha never talked about kundalini. It is not that there was no kundalini in his body, but the passage was so clear that there was no resistance. Thus, he

never felt it. Mahavira never talked about kundalini. Because of this, a very false notion was created, and then Jainas, who followed Mahavira, thought that kundalini was all nonsense, that there was nothing like it. Thus, because Mahavira himself did not feel kundalini, twenty-five centuries of Jaina tradition has continued to deny it, claiming it does not exist. But Mahavira's reason for not talking about it was very different. Because there were no blocks in his body, he never felt it.

So it is not necessary for you to feel kundalini. You may not feel it at all. And if you do not feel kundalini, then you will bypass chakras, because the working of the chakras is needed only to break the blocks. Otherwise, they are not needed.

When there is a block, and the kundalini is blocked, then the nearby chakra begins to move because of the blocked kundalini. It becomes **dynamic**. The chakra begins to move because of the blocked kundalini and it moves so fast that, because of the movement, a particular energy is created which breaks the block.

If the passage is clear no chakra is needed, and you will never feel anything. Really, the existence of chakras is just to help you. If kundalini is blocked, then the help is just nearby. Some chakra will take the energy that is being blocked. If the energy cannot move further it will fall back. Before it falls back the chakra will absorb the energy completely, and the kundalini will move in the chakra. Through movement the energy becomes more vital, it becomes more alive, and when it again comes to the block it can break it. So it is just an arrangement, a help.

If kundalini moves and there are no blocks, then you will never feel any chakras. That is why someone may feel nine chakras, someone else may feel ten chakras, and someone else may feel only three or four, or one, or none. It depends. In actual fact, there are infinite chakras and at every movement, every step of the kundalini, a chakra is by the side to help. If the help is needed, it can be given.

That is why I insist that a theoretical acquaintance is not helpful. And **meditation** as such is not really concerned with kundalini at all. If kundalini comes, that is another thing – but **meditation** has nothing to do with it. **Meditation** can be explained without even mentioning kundalini; there is no need. And by mentioning kundalini it creates even more conflicts to explain the thing. **Meditation** can be explained directly; you need not bother about chakras, you begin with **meditation**. If the passage is blocked you may come to feel kundalini, and chakras will be there, but that is completely nonvoluntary. You must remember that it is nonvoluntary; your volition is not needed at all.

The deeper the path, the more nonvoluntary. I can move my hand – this is a voluntary path – but I cannot move my blood. I can try. Years and years of training can make a person capable of making blood circulation voluntary – hatha yoga can do that; it has been done, it is not impossible, but it is futile. Thirty years of training just to control the movement of the blood is meaningless and stupid because with the control comes nothing. The blood circulation is nonvoluntary; your will is not needed. You take food and the moment it goes in, your will is not needed: the body machinery, the body mechanism, has taken over, and it goes on doing whatever is needed. Your sleep is not voluntary, your birth is not voluntary, your death is not voluntary.

These are nonvoluntary mechanisms.

Kundalini is still deeper, deeper than your death, deeper than your birth, deeper than your blood, because kundalini is a circulation of your second body. Blood is the circulation of your physiological body; kundalini is the circulation of your etheric body. It is absolutely nonvoluntary; even a hatha yogi cannot do anything with it voluntarily.

One has to go into **meditation**, then the energy begins to move. The part that is to be done by you is **meditation**. If you are deep in it, then the inner energy begins to move upward, and you will feel the change of flow. It will be felt in so many ways: even physiologically the change can be known.

For example, ordinarily, biologically, it is a sign of good health for your feet to be warm and your head to be cool. Biologically it is a healthy sign. When the reverse occurs – the feet become cool and the head becomes warm – a person is ill. But the same thing happens when the kundalini flows upward: the feet become cool.

Really, the warmth in the feet is nothing but sex energy flowing downward. The moment the vital energy, the kundalini, begins to flow upward, sex energy follows. It begins to flow upward: the feet become cool and the head becomes warm. Biologically it is better for the feet to be warmer than the head, but spiritually it is healthier for the feet to be cooler because this is a sign that the energy is flowing upward.

Many diseases may begin to occur once the energy begins to flow upward, because biologically you have disturbed the whole organism. Buddha died very ill, Mahavira died very ill, Raman Maharshi died with cancer; Ramakrishna died with cancer. And the reason is that the whole biological system is disturbed. Many other reasons are given, but they are nonsense.

Jainas have created many stories because they could not conceive that Mahavira could have been ill. For me, the contrary is the case: I cannot conceive how he could have been completely healthy. He couldn't be, because this was going to be his last birth, and the whole biological system had to break down. A system that had been continuous for millennia had to break down. He could not be healthy; in the end he had to be very ill. And he was! But it was very difficult for his followers to conceive that Mahavira was ill.

There was only one explanation for illness in those days. If you were suffering from a particular disease, it meant your karmas your past deeds, had been bad. If Mahavira was suffering from a disease, then it would have meant that he was still under his karmic influence. This could not be so, so an ingenious story was invented: that Goshalak, a competitor of Mahavira, was using evil forces against him. But this was not the case at all.

The biological, natural flow is downward; the spiritual flow is upward. And the whole organism is meant for the downward flow.

You may begin to feel many changes in the body, but the first changes will come in the subtle body. **Meditation** is just the means to create a bridge from the gross to the subtle. When I say "**meditation**" I mean only that: if you can jump out of your gross body – that is what is meant by **meditation**. But to take this jump you will need the help of your gross body; you will have to use it as a stepping stone.

From any extreme point, you can take the jump. Fasting has been used to take one to an extreme. With long, continuous fasting, you come to the verge. The human body can ordinarily sustain a ninety-day fast, but then, the moment

the body is completely exhausted, the moment the reservoir that has been accumulated for emergencies has been depleted – at that moment, one of two things is possible. If you do nothing, death may occur, but if you use this moment for **meditation**, the jump may occur.

If you do not do anything, if you just go on fasting, death may occur. Then it will be a suicide. Mahavira, who experimented more deeply with fasting than anyone else in the whole history of human evolution, is the only man who allowed his followers a spiritual suicide. He called it santhara: that on-the-verge point when both things are possible. In a single moment, you may either die or you can jump. If you use some technique, you can jump; then, Mahavira says, it is not a suicide, but a very great spiritual explosion. Mahavira was the only man – the only one – who has said that if you have the courage, even suicide can be used for your spiritual progress.

From any verge point the jump is possible. Sufis have used dancing. A moment comes in dancing when you begin to feel unearthly. With a real Sufi dancer, even the audience begins to feel unearthly. Through body movements, rhythmic movements, the dancer soon begins to feel that he is different from the body, separate from the body. One has to begin the movement but soon a nonvoluntary mechanism of the body takes over.

You begin, but if the end is also yours then the dancing was just ordinary dancing. But if you begin and by the end you feel as if somewhere in between the dancing was taken over by a nonvoluntary mechanism, then it has become a dervish dance. You move so fast that the body shakes and becomes nonvoluntary.

That is the point where you can go crazy or you can jump. You may go mad, because a nonvoluntary mechanism has taken over your body movement. It is beyond your control: you cannot do anything. You may just go mad and never be able to come back again from this nonvoluntary movement. This is the point where there is either madness or, if you know the technique to jump, **meditation**.

That is why Sufis have always been known as mad people. They have been known as mad! Ordinarily, they are mad. There is also a sect in Bengal that is just like the Sufis: Baul fakirs. They move from village to village dancing and singing. The very word *baul* means bawla, mad. They are people who are mad.

Madness happens many times, but if you know the technique, then **meditation** can happen. It always happens on the verge; that is why mystics have always used the term "the sword's edge." Either madness may happen or **meditation** may happen, and every method uses your body as a sword's edge from which either one or the other is possible.

Then what is the technique to jump into **meditation**? I have talked about two: fasting and dancing. All techniques of **meditation** are to push you to the verge where you can take the jump, but the jump itself can be taken only through a very simple, very nonmethodical method.

If you can be **aware** at the very moment when fasting has led you to the precipice of death, if you can be **aware** at the moment when death is going to set in, if you can be **aware**, then there is no death. And not only is there no death this time, then there is no death forever. You have jumped! When the moment is so intense that you know in one second it will be beyond you, when you know that should a second be lost you will not be able to come back

again, be **aware** – and then jump. **Awareness** is the method. And because **awareness** is the method, Zen people say that there is no method. **Awareness** is not a method at all. That is why Krishnamurti will go on saying that there is no method.

Of course, **awareness** is not really a method at all; but I still call it a method because if you cannot be **aware**, then at the exact moment that the jump is possible, you will be lost. So if someone says, "Only **awareness** will do," that may be true for one out of ten thousand people, but that one will be one who has come to the point where either madness is possible or death is possible. He has come to that point anyway.

And with the others, the majority of people, just talking about **awareness** will not do. First, they must be trained. To be **aware** in ordinary situations will not do. And you cannot be **aware** in ordinary situations. The mind's stupidity has such a long history – the lethargy of it, the laziness of it, the unconsciousness of it, has been going on for so long, that just by hearing Krishnamurti or me or anyone else you can never hope to be **aware**. And it will be difficult to be **aware** of those same things that you have done without **awareness** so many times.

You have come to your office completely unaware that you have been moving: you have turned, you have walked, you have opened the door. For your whole life you have been doing it. Now it has become a nonvoluntary mechanism; it has been removed from your **consciousness** completely.

Then Krishnamurti says, "Be **aware** when you are walking." But you have been walking without ever being **aware**. The habit has set in so deeply, it has become a part of the bones and blood; now it is very difficult.

You can only be **aware** in emergencies, in sudden emergencies. Someone puts a gun on your chest: you can be **aware** because it is a situation that you have never practiced. But if you are familiar with the situation, you will not be **aware** at all.

Fasting is to create an emergency, and such an emergency as you have never known. So one who has been practicing fasting may not be helped through it; he will need longer periods to fast. Or, if you have never danced, you can be helped easily through dancing; but if you are an expert dancer, Sufi dervish dancing will not do. It will not do at all because you are so perfect, so efficient, and efficiency means that the thing is now being done by the nonvoluntary part of the mind. Efficiency always means that.

That is why one hundred and twelve methods of **meditation** have been developed. One may not do for you; another may. And the one which will be most helpful is the one which is completely unknown to you. If you have never been trained in a particular method at all, then an emergency is created very soon. And in that emergency, be **aware**!

So be concerned with **meditation** and not with kundalini. And when you are **aware**, things will begin to happen in you. For the first time you will become **aware** of an inner world that is greater, vaster, more extensive than the universe; energies unknown, completely unknown, will begin to flow in you. Phenomena never heard of, never imagined or dreamed of, will begin to happen. But with each person they differ, so it is good not to talk about them.

...So it is good not to talk about kundalini and chakras. Only **meditation** is to be taught and to be listened to and to be understood. Then, everything else will just follow.

Kundalini is not itself a life force. Rather, it is a particular passage for the life force, a way. But the life force can take other ways also, so it is not necessary to pass through kundalini. It is possible that one may reach enlightenment without passing through kundalini – but kundalini is the easiest passage, the shortest one.

If the life force passes through kundalini, then the *brahma randhra* will be the terminal point. But if the life force takes another route – and infinite routes are possible – then the *brahma randhra* will not be the terminus. So the flowering of the *brahma randhra* is only a possibility, a potentiality, if the life force passes through kundalini.

There are yogas that will not even mention kundalini; then there is nothing like the *brahma randhra.* But this is the easiest route, so ordinarily ninety percent of the persons who realize pass through kundalini.

Kundalini and the chakras are not located in the physical body. They belong to the etheric body, but they have corresponding points within the physical body. It is like when you feel love and you put your hand on your heart. Nothing like "love" is there, but your heart, your physical heart, is a corresponding point. When you put your hand on your heart, you are putting your hand at the chakra that belongs to the etheric body, and this point is approximately parallel to your physical heart.

Kundalini is part of the etheric body, so whatever you achieve as progress on the path of kundalini does not die with your physical body; it goes with you. Whatever is achieved will remain with you because it is not a part of your physical body. If it were a part of your physical body, then with each death it would be lost and you would have to begin from the very beginning. But if someone reaches the third chakra, this progress will remain with him in his next life. It will go with him; it is stored in the etheric body.

When I say that the life energy goes through kundalini, I mean kundalini as a passage – the whole passage connecting the seven chakras. These chakras are not in the physical body, so everything that can be said about kundalini is being said about the etheric body.

When the life force passes through kundalini, the chakras will begin to vibrate and flower. The moment energy comes to them, they become alive. It is just like when hydro-electricity is created; the force and pressure of the water rotate the dynamo. If there were no pressure and no water, the dynamo would stop; it would not work. The dynamo rotates because of the pressure. In the same way, the chakras are there, but they are dead until the moment the life force penetrates them; only then do they begin to rotate.

That is why they are called chakras. *Chakra* is not exactly translated by the word *center*, because center means something static and chakra means something moving. So the right translation would be wheel, not center; or, a **dynamic** center, or a rotating center, a moving center.

Chakras are centers until the life force comes to them. The moment the life force comes to them, they begin to be chakras. Now they are not centers, they are wheels, rotating. And each wheel, by rotating, creates a new sort of energy. This energy is used again to rotate further chakras. So as the life force passes through each chakra, it becomes more vital, more alive.

Kundalini is the passage through which the life force moves. The life force is located in the sex center, stored in the sex center, the *muladhar.* It can be used as sex energy; then it generates a particular life, a biological life. Then

too it creates movements, then too it creates more energy; but this is biological. If this same energy moves upward, the passage of kundalini is opened.

The sex center, the *muladhar*, is the first to open. It can open either toward biological generation or it can open toward spiritual generation. The *muladhar* has two openings, a lower one and an upper one. In the passage of kundalini, the highest center is the *sahasrar*, of which the *brahma randhra* is the middle point. The opening of the *brahma randhra* is one way toward self realization.

Other ways are also possible in which the passage of kundalini is not used, but they are more arduous. In these other methods there is no question of kundalini, then there is no movement through this passage. There are Hindu methods: raja yoga, mantra yoga, and all the many techniques of tantra. There are Christian methods, Buddhist methods, Zen methods, Taoist methods. They are not concerned with kundalini awakening; that passage is not used. They use other passages, passages that do not even belong to the etheric body. Astral passages can be used. The astral body, the third body, has its own passage. The mental body, the fourth body, has its own passage. All of the seven bodies have their own passages.

There are many yogas that have nothing to do with kundalini. Only hatha yoga uses kundalini as a passage. But it is the most scientific and the least difficult. It is an easier step-by-step method for gradual awakening than the other yogas.

Even if the kundalini passage is not used, there are sometimes sudden awakenings of the kundalini. Sometimes things happen that are beyond your capacity, sometimes things happen that you cannot conceive; then you are completely shattered. Other passages have their own preparations. Tantric or occult methods are not kundalini yoga. Kundalini yoga is only one of so many methods, but it is better to be concerned with just one.

The **Dynamic Meditation** method that I am using is concerned with kundalini. It is easier to work with kundalini because it is the second body that you are concerned with. The more deeply you go – with the third or the fourth body – the more difficult it becomes. The second body is the nearest one to your physical body, and there are corresponding points in your physical body, so it is easier.

If you work with the third body, the corresponding points are in the second body. If you work with the fourth, the corresponding points are in the third. Then your physical body is not concerned; you cannot feel anything at all in your physical body. But with kundalini you can feel each step accurately, and you know where you are. Then you are more confident. With the other methods you will have to learn techniques that will help you to feel the corresponding points in the second body or in the third body, and that takes its own time.

The other methods will deny kundalini, but their denial is not correct; they deny it because they are not concerned with it. Kundalini has its own methodology; if you are working with a Zen method, you should not be concerned with kundalini.

But sometimes, even in working with another method, kundalini comes, because the seven bodies penetrate one another; they are interlinked. So if you are working with the astral body, the third body, the second body may begin to work. It may get a spark from the third.

The opposite is not possible. If you are working with the second body, the third body will not get ignited because the second is lower than the third. But if you are working with the third, you are creating energy that can come to the second without any effort on your part. Energy flows to lower fields. Your second body is lower than the third, so energy generated in the third may sometimes flow to it.

Kundalini may be felt through other methods, but those who teach methods that are not concerned with kundalini will not allow you to pay attention to it. If you pay attention to it, more and more energy will come; the whole method that was not concerned with kundalini will be shattered. They do not know anything about kundalini, so they do not know how to work with it.

Teachers of other methods will deny kundalini completely. They will say it is nonsense; they will say it is imagination; they will say you are just projecting: "Do not be concerned with it, do not be attentive to it." And if you are not attentive to it and you go on working on the third body, by and by the kundalini will stop. Energy will no longer come to the second body. Then it is better.

So if you are concerned with any method, be concerned with it totally. Don't be involved in any other method, don't even think about any other method, because then it will become confusing. And the passage of kundalini is so subtle and so unknown that confusion will be harmful.

My method of **Dynamic Meditation** is concerned with kundalini. Even if you just go on **watching** your **breath**, it will be helpful to kundalini because **breath**, accompanied by prana, the life energy, is concerned with the etheric body, the second body. It, too, is not concerned with your physical body. It is being taken from your physical body, it is being drawn from your physical body, but your physical body is just the door.

Prana is concerned with the etheric body. The lungs are doing the **breathing**, but doing it for the etheric body. Your physical body, the first body, is working for the etheric, the second body. In the same way, the etheric works for the astral, the third body, and the astral works for the mental, the fourth body.

Your physical body is the door for the second body. The second body is so subtle that it cannot be concerned with the material world directly, so first your physical body transmutes every material into vital forms; then these can become food for the second body.

Everything taken from the senses gets transformed into vital forms; this then becomes food for the second body. Then the second body transforms this into even more subtle forms, and this becomes food for the third body.

It is like this: you cannot eat mud, but in vegetables the elements of the mud are transformed; then it can be eaten. The vegetable world transforms the mud into a living, subtle form; now you can take it in. You cannot eat grass; a cow does it for you. It goes into the cow, and the cow transforms it into milk; then you can take it, you can drink the milk.

Just like this your first body takes matter into it, transforming it into vital forms; then the second body takes it. **Breath** is being taken by your lungs: the lungs are machines, working for the second body. If the second body dies, the lungs remain all right, but there is no **breathing**; **breath** has gone. The second body is the master of the first body, and the third body is the master of the

second body. Every lower body is a servant to the upper one.

So **awareness** of **breathing** is helpful in kundalini practice. It generates energy; it conserves energy and helps the life force to go upward.

My whole method is concerned with kundalini. Once the method has been grasped, everything can be done by it. Now, nothing more is needed.

The last chakra, the *sahasrar*, can be reached through any method. *Sahasrar* and *brahma randhra* are the names given to the seventh chakra in kundalini yoga. If you do not work on kundalini, if you work on the third body, then too you will reach this point, but it will not be known as *brahma randhra*, and the first six chakras will not be there. You have gone through another passage, so the milestones will be different, but the end will be the same. All the seven bodies are connected with the seventh chakra, so from anywhere one can reach it.

One must not be concerned with two passages, with two methods; otherwise, confusion will be created and the inner energy will be diverted into two channels. Any method should channel the whole energy into one dimension. That is what my method of **Dynamic Meditation** does, and that is why it begins with ten minutes of deep, fast **breathing**.

***Meditation**: The Art of Ecstasy*, #6

In the first stage, invitation, we have to experiment with fast breathing. In the first stage for ten minutes you have to inhale and exhale as fast as you can breathe – chaotically, without any rhythm, working just like a blacksmith's bellows.

It should be chaotic because the breaking of the routine rhythm of your consciousness will only get as much support as the breath is chaotic, as the breathing is anarchic – only that much. To keep on breathing like you breathe every day is not the way to change your consciousness. You will have to change your breathing, only then is the possibility of changing your outer consciousness created. You have to keep your awareness on the speed. You have to inhale and exhale so strongly for ten minutes that you just forget that anything else remains. Only the breath remains. You have to put your whole strength into the breath.

This will have three results. The first will be this: slowly you will lose awareness of the body and only the awareness of your life energy will remain; only the awareness of the breath will remain. This is the first milestone on the inner journey. The second result will be that electricity will run through the entire body. The entire body will start shivering, and pulses of electricity will reverberate through the entire body. This reverberation of electrical pulses in the body of is essential; it is not possible to enter inside without it. We can only leap if all of the energy that we have awakens.

And the third result will be this. You have heard the word *kundalini*. As soon as the electricity begins to run through your body, and at the same time along your spine, strong pulsing will begin, something will begin to rise through the spine, as if something from below has begun traveling upwards.

These three results will occur in the first experiment – if you do the first experiment. For this to happen, it is only a question of your doing it. If you do

not do it, they will not occur; if you do it, then they will occur. You have to use your entire strength in the first ten minutes, to breathe as fast you can. And if the first stage is done correctly only then the second stage will be able to be done; otherwise it will not happen.

The second stage is catharsis. As soon as the body energy awakens, the impact on kundalini begins, your awareness of the body disappears, the awareness of the life energy remains, and the entire body is simply the flow of electrical pulses. Only at that time will many experiences start occurring in the body. It is important that you do not stop them; in fact, give them support. In the second stage, whatever the body wants to do, whatever the mind wants to do, we have to support it. You should not stop it; you have to support it.

Four kinds of things, or their combinations, will generally occur. The body may begin to dance. If the body begins to dance, then you have to put your entire energy into the dancing. Then you must not hold back. Then you must not stand still. You have to give your entire energy to dancing. The body may begin shouting and screaming; then you have to put your entire energy into shouting and screaming. The body may start laughing; then you have to put your entire energy into laughing. Or it may start crying, then you have to put your entire energy into crying. I have said these four general things to you. The combination of these four can also occur. Whatever happens, you have to do it totally.

For some seventy to eighty percent of people, it will start by itself. They only have not to stop it. These seventy to eighty percent of people are the people who, either in their past lives or in this life, have done some work at some time in the direction of meditation. Or they are people who have not done work but whose desire is aflame, whose aspiration is very deep, whose dedication is very profound; who are not just curious about meditation but who are impatient to put all at stake as far as meditation is concerned. Or they will be people whose willpower is very strong. Or they will be people, who by any path, by any process of meditation, by any prayer, observance or worship have made a start on the inner journey inside themselves. These seventy to eighty percent of people who have some spiritual experience will instantly enter into the second stage.

Of the twenty to thirty percent of people who will remain, there will be three to four types of people. One will be those people who have no willpower at all. But willpower can be awoken. Or there will be those people who are very scared of others, those who are very scared of public opinion, who are very fearful, who will be scared of what someone will say. But the fear of others can be dropped. Or there will be those people who have always been suppressive, who have neither laughed nor cried fully in their lives, who have neither danced, nor screamed, who have never done anything at all in their lives with totality, who have lived hesitatingly. But this hesitation can be dropped. Or there will be those people, inside whom this event is occurring but who are not able to muster the courage to cooperate with it. But courage can be mustered.

Of this thirty percent, if they remain aware of the four things that I have spoken about, then nearly twenty percent of them will enter into the second stage. Five or ten percent will still remain, those whose entanglements are very deep. For them, I would like to give the suggestion that if you feel that you are one of those people in that ten percent to whom nothing of these four

things is happening, to start any one of the four from your own side. Today you start it, tomorrow it will begin on its own. If the flow can break through once, if the stream can break through once, then it will begin to flow. But I would like it that no person remains stuck in the second stage.

Dhyan Darshan, #1

Osho,
Do we have to breathe deeply or fast?

Pay attention to how fast it is. If it becomes deep on its own, that is a different matter; you need not worry about depth. Just remain aware of how fast it is – as hard as possible; as fast as possible! Be aware of this fastness so that there can be an impact; so that the dormant energy within can be aroused and awakened. Keep your attention on it being fast so that there can be a hammering impact on the kundalini.

Osho,
Has the breathing to be done only through the nose or can it also be done through the mouth?

As far as possible, inhale only through the nose and also exhale through the nose. If someone has difficulty then he can inhale through the nose and exhale through the mouth. If there is any problem with a cold or flu and inhaling through the nose is not possible, in that situation, inhaling and exhaling can both be done through the mouth.

Osho,
The whole time while doing the meditation, in some corner of the mind someone goes on saying, "What are you doing? What are you doing?"

For sure someone keeps on saying this and that is you – not someone else, it is *you*. Your mind has never meditated, you have never meditated, your entire past, your entire memory is void and empty of meditation. That entire mind is saying, "What is this that you are doing?" You are doing something completely beyond its understanding. It is not able to understand the matter. It will not be able to either, because the mind is unfamiliar with it. Once it becomes familiar with it then it will not say, "What are you doing?" Once it gets a glimpse of bliss then it will never say, "What are you doing?"

The mind has a rule: what it knows, it agrees with and what it is unfamiliar with, it moves away from. The unfamiliar seems like an enemy. And this is also a rule of the mind: it only flows in the direction of bliss, even if it is a false bliss. Wherever bliss appears, that is where it goes. Whether it is found or not, that is a different matter. But even if there is just a semblance of bliss,

the mind goes there. We have never known the bliss of meditation; that is an unknown world, unfamiliar territory. We have never entered into that world. The mind asks, "What are you doing? What is this that you are doing?" Let it ask; its asking is completely natural. Do not fight with it, do not suppress it. Let it keep on asking and continue with the meditation.

As soon as you begin to get a glimpse of joy and bliss in meditation, the mind itself will say, "You are doing the right thing, you are doing the right thing." Fifty times a day the mind itself will say, "Meditate! Do it again – and do more!" The mind never prevents. If it gets even a small experience of bliss then it begins to flow only in that direction. Just as water flows in a downward direction, the mind flows towards bliss. When it will even flow towards false bliss, there is no reason to think it will not flow towards true bliss.

But let the experience of bliss be created. If you listen to the mind saying "What are you doing?" and halt, then you will not go on. Let the mind have its say. It is a new thing for it: let it have its say, let it go on talking. You can continue entering into meditation. As soon as the tiniest ray of bliss arises, the mind will readily begin to flow towards it. No effort at all is required to make it flow.

Dhyan Darshan, #2

Yesterday we had understood the experiment. Today, its depth should increase. If there is a lack of resolve only then is there a hindrance to meditation. And sometimes there is a lack of resolve because of very small things.

There are not very big obstructions in life; there are only very tiny obstructions. Sometimes a small speck falls in the eye and then even the Himalayas are no longer visible. A tiny speck in the eye and even the Himalayas are not visible. If someone were to think and use logic or do mathematics, he would surely conclude that this speck that is covering the Himalayas must be bigger than the Himalayas....

Firstly, whatever you are doing, do it with total strength from your side. Let not even one thought remain inside that you have held something back. This you have to decide for yourself; no one else can decide it for you. Only you can understand whether you are putting your total energy in or not. And remember, until your total energy has been applied, the force that has remained unapplied will work like that speck. It can even happen that you put in ninety-nine percent and hold back one percent; then that one percent will work like the speck and make the ninety-nine percent useless.

It is necessary for you to put in your one hundred percent. It does not matter how much strength you have – just however much you have! Someone has two cents worth of strength, someone has four cents worth and yet another person has eight cents worth. The question is not of how much strength you have applied, the question is did you apply it all or not? Even if the weakest of people applies his total strength – one hundred percent – he will enter meditation before the strongest person who may be applying only ninety-nine percent. How much is applied is not the question. The only question is did you apply it all or not?

Just as water becomes steam at one hundred degrees, you too evaporate into meditation, you also become vapor at the one hundred percent of your energy. But it is necessary to put in your one hundred percent. For this to happen, no one can do anything from the outside. You alone will have to keep remembering not to hold back at all.

Now I see that many friends are holding themselves back. Our minds are very contradictory. We are meditating and we are also holding ourselves back also from meditation.

A woman came to me and said that she comes here but remains scared as well in case meditation happens! Now this is a great difficulty, to wish to meditate and to also remain scared in case meditation happens! What if it happens? If this fear remains inside even a little... But this fear is not of meditation; this fear is of other small things. If the fear was of meditation, you would not come to meditate in the first place. The fear is of very small things. Someone is scared that his clothes might slip from a part of his body. Someone is scared of jumping up and down and of some acquaintance seeing him – the news might reach the neighbors! Someone is scared that if he cries or laughs people might think he is mad. These are the small fears. They are behind your fear that meditation might happen.

If such fears are in the mind, meditation will not happen. Then you should not make unnecessary efforts. Then you should not make any effort at all.

The second thing. When you begin the experiment, it is after the first stage that the real difficulty begins – in the second stage. In the first stage you have to breathe fast so you do so; the real difficulty begins in the second stage. In the second stage, our suppressive mind, all that we have kept suppressed, creates all kinds of hindrances. There are a thousand inhibitions, taboos, and they are holding onto the mind tightly. There is fear to move even an inch here or there from them. But without the second stage you will not be able to enter the third. Each stage has its scientific sequence; if you complete it only then will you move forward. So give attention to the second stage....

In the second stage, you will have to show courage. And be aware, there are two parts to the second stage. Firstly, one reason for the sounds, the dancing, the shouting and laughing that come out in the second stage, is that we have suppressed all of them, and their release is for your benefit. If this remains suppressed inside you, then it will manifest as dozens of types of mental and physical illnesses – and it does. Now scientists say that the cause of some seventy percent of illnesses is in the mind. Seventy percent! And this percentage is growing every day. As this understanding grows, we are finding out that most of the body's illnesses are the result of illnesses of the mind.

Now what are these illnesses of the mind?

The illnesses occur when all that which has been stopped, all that which has been suppressed, tries to erupt out of the mind, out of the body. Every day, the number of mad people is growing. Anyone can become mad, any day. If a person suppresses so much inside himself that his own strength becomes insufficient and the energy of the suppressed stuff becomes greater, then he can become mad any day. The balance can be lost any day.

So this madness that you see coming out is of course madness being released, but keep in mind that this catharsis is the one sure method of escaping madness. If all this is released from within you, then the possibility of your going mad is over. A person who has entered meditation is the only

person who cannot go mad; all the rest of the people can go mad at any time. In any case, there is not much of a difference between the mad and the not mad; there is just a small difference of scale. When your measure also becomes full, when the last weight is placed on the balance, you too will break.

Let it be released. This is for your benefit, let it get thrown out. Don't stop it; cooperate with it – the first reason! And the second reason... There is a second reason for dancing, jumping and laughing, and that reason is that when a new energy arises within you, when the energy of existence begins to flow towards you from all four directions, a trembling, a thrill begins in your mind, your being, your body – in everything. It will have to. And these two phenomena can occur side by side. That is why it can happen that the laughing, dancing and being blissful may continue with someone from whose mind all diseases have been purged. It can continue even when all these have been purged, but its meaning will have changed completely. And both these expect your cooperation, otherwise they will not happen....

Osho,
We have been doing the experiment for six months, but the catharsis still continues. Crying, shouting, jumping, laughing continues. How long will this last?

Don't be afraid, because the turmoil in our minds is not from one lifetime; it is from several lifetimes. It can be released quickly if the intensity increases, but we do not let the intensity increase. So then it gets released slowly; then it takes a lot of time.

All this turmoil can be released in one day if you cooperate fully. If you participate totally then it can be released in one day. But that does not happen, so it gets released slowly. There is a big reservoir of turmoil inside. Now you are releasing one drop at a time, so it takes a long time. Break down the wall, then it can get released today; it can get released in one moment. The more slowly you cooperate, the more time it will take. If your cooperation is total then it will happen quickly. Do not be afraid. Let it get released....

There are four stages in the morning meditation. In the first stage for ten minutes you have to do fast breathing. And you have to do it so intensely that every fiber of the body trembles. The intensity has to keep on growing. At ten minutes, the climax should come. The body will become a furiously dancing circle of electricity. It should seem like only particles of electricity are dancing; everything else has disappeared. It will surely seem so! If you do the breathing with full intensity and hit deeply with the breathing then the energies hidden in the body will begin to awaken and the body will simply remain a dancing energy.

If you even hold back even slightly in these ten minutes then the entire experiment after that goes astray. In these ten minutes, you have to put in your entire energy. Then, after ten minutes you have to stop worrying about the breathing. After that, as the breathing happens, let it happen. If you feel good and you want to keep it going then you can do so. If you feel that you want to

drop it, then you can drop it. But for ten minutes, if you feel that you want to drop it, then are not to drop it. For ten minutes, you have to go on breathing as fast as possible; you have to do hammering with the breathing.

Only by hitting with the breathing does the kundalini get awakened. As hard as it is hit, by just that much will the kundalini arise inside and begin to move upwards. Its moving upwards is a unique bliss, and its moving upwards will fill the body with a unique vibration and dance. By hitting the kundalini, the diseases suppressed inside your body will begin to erupt. And only by hitting it will the bliss that is suppressed inside your body begin to be manifested.

That is why you should not hold back at all in hitting with the breathing. And by breathing fast for ten minutes nothing bad is going to happen. At the most you can get a little tired; then you will be fine after half an hour. There is no need to be scared of it.

In the second ten minutes, if you feel good to continue with the breathing then continue, if you do not feel so then drop it. In the second ten minutes, many kinds of activities will begin to happen in the body – it will dance, jump, cry, laugh, scream. So whatever activity begins to happen inside your body, put your total energy into it. If this hand is trembling a lot then you give it total energy. Put the entire body in this hand so that this hand can tremble completely.

You do not know what will come out of this hand trembling. You cannot know because you are not at all aware that each trembling of our bodies is related in some way to the trembling of the mind. When you slap someone with force do you notice that your anger instantly calms down? What happens when you slap? Just that your hand trembles in an unusual manner. But in this trembling your anger disappears.

Nowadays psychologists say that if you are feeling anger and you do not want to kill someone, even if you kill a pillow then too it will get released. Do it and see, and you will be astonished, because the rush that was created in the body, has been let out, has fallen away.

So when your hand is trembling you do not know how many things are trembling with it and getting released. Give it total energy. If your head is trembling then give it total energy. If your feet are dancing then give them total energy. Whatever is happening, give it total energy.

For some seventy percent of people, things will begin to happen spontaneously. Thirty percent of people will have some difficulty. If you feel that you are among that thirty percent of people, that you are feeling nothing – neither laughter is coming, nor tears; neither are you dancing, nor trembling – nothing is happening at all, then whichever of the four suits you, start doing that from your side. The first day you will do it, on the second day, it will start happening. But do not remain standing.

In the third stage, you have to ask, "Who am I? If you still feel like continuing with the fast breathing then you can do so. If you feel that you still want to continue dancing then you can do so. But in the third stage you have to give the emphasis to "Who am I? You have to ask this inside with intensity. Between two "Who am I's?" no gap should remain. The entire mind should become one raging storm, one thunderstorm, and should begin to ask, "Who am I?" If it feels right then scream and ask; if it feels right then ask inside. Whatever is easier for you. But in these ten minutes, ask with such totality and

strength that you begin sweating profusely.

As tired as you get in these three stages, there will be that much depth in the peace that you feel in the fourth stage. The proportion will be the same: as much effort as you have put in, you will get that deep a rest. As much tension as you have created in these three stages – these three stages are for creating tension – you will enter into that much relaxation in the fourth stage. That is why the fourth stage is the result.

Those who have shown the slightest weakness in these three stages will not be able to enter into the fourth stage. The fourth stage is meditation. The first three stages are just the steps. The fourth stage is the temple. It is the entrance.

In the fourth ten minutes you do not have to do anything. Neither do you have to do fast breathing, nor dance, nor cry, nor scream. If you are standing, you are standing; if you have fallen down, you have fallen down; if you are sitting, you are sitting. As you are – dead; you have to become dead. You will become so; if you have done the three stages correctly then in the fourth stage you will disappear. And what will remain will be only bliss, only light, only existence – whatever name we wish to give it. Even the tiniest glimpse of it destroys the infinite darkness of life. The tiniest glimpse of it makes the sorrows of infinite lifetimes disappear. Even a tiny glimpse of it transforms life. A new life begins. A new life is very close but nothing can be done for those who are too weak to even take a few steps.

From here, I will repeatedly remind you to do it with your total effort. When I remind you, then once again gather all your strength and apply it. Our mind is such that we forget in two moments. For two moments, we do fast breathing, then it becomes slow. I will say to you again; I will keep on hitting you from here. And whenever I say to you, "Harder!" you must once again put all your energy into it and go strongly.

Dhyan Darshan, #3

Osho,
The body gets tired while doing the experiment of meditation, so should we continue the experiment or not?

Similarly, another friend has asked:

Osho,
During the meditation, the speed of the hands is very rapid and the hand begins to hurt. Should we continue with the experiment or not?

Many of you too will get the idea that some part of your body is tired. This is natural. When any part of the body is moving so rapidly, is getting exercised so much, then it will tire – but only for two, three or a few more days, just like you will feel tiredness while doing any new exercise, just like that. In a few

days it will be fine. And when it is fine, then you will discover for the first time that the part that did the movement during this time, that moved, was sick. But until that part becomes healthy, it is not even possible to know this. It is like a person who has a headache from childhood: there is pain for twenty-four hours so he will think that this pain is his head. Only if the pain goes away will he know that the pain was not his head.

The part of your body that is doing a lot of movement is proof that this part is suffering from some sort of tension. It is not doing it without reason. The tension is attempting to leave this part of the body. In the attempt, this part will tire. Let it tire, do not worry about it. It will be fine in a few days. The tiredness will disappear and this part will become healthy.

Whatever pressures we suppress in our minds, there are associated parts parallel to them in our bodies. Each and every thing in our minds and bodies is parallel. Anything that occurs in the mind occurs in the body. Whatever happens in our bodies is echoed in our minds. That is why each pressure of the mind is felt some part in the body too. And the trembling of that part, the movement of that part, is the release of some pressure of the mind. Do not stop it. In a few days, its tiredness will go away just by itself.

And when the tiredness goes away, then you will understand for the first time that some part of you which had always been sick has become healthy. Even if the whole body tires, do not be afraid. In a few days, that too will be fine. And when it is fine you will come to know a completely new meaning of your body's health.

Dhyan Darshan, #5

Osho,
After doing the meditation here, do we have to continue with it at home too?

You will have to. Here, we are only learning. Here we are only trying to teach you the method. If you continue with the experiment the depth will increase.

Osho,
If we continue with Dynamic Meditation at home, then our neighbors will think us mad. Should we shout, dance and laugh?

Even now neighbors think one another mad. They might not say it – that is a different thing. This whole world is almost a madhouse. Excepting themselves, everyone thinks that everyone else is mad. But if you show courage and do this experiment, then your chance of becoming mad will go on decreasing day by day. The man who collects madness inside himself can become mad at any time. The man who keeps on throwing it out can never become mad.

Then they will be curious for a few days, and after that everyone will lose

interest in it. No one is ready to take an interest in someone else's life for very long. And they will also see the change of your daily behavior; they will not only see your shouting and screaming. When you are in the throes of anger don't you think that people think you are mad? Then you never think whether people think you are mad or something – but then you *are* mad!

If you continue with this experiment of meditation then the way you behave in your daily life will be transformed. Your behavior will change, will become more peaceful, will be more silent, more loving, will be more compassionate. People will also see that.

So you shouldn't worry. Let them you are mad for a few days. After four days or eight days or a fortnight, these same people will come and say, "We are finding a change in your behavior. Can we also become like that?"

If you worry about public opinion – what other people say – then you cannot go very deep. Have some guts! And what difference does it make whether people think you are mad or wise? The real question is whether you think yourself to be mad or not. The real question is not what people think. You should pay attention to yourself, to what your state is, to whether that is the state of a madman or not. You will not gain anything by hiding that state. What is needed is to wipe out that state.

Then all this crying, shouting, screaming, laughing, dancing, will slowly, slowly become milder. As the madness gets thrown out, it will become calmer. It can last for a minimum of three weeks and a maximum of three months. The more intensely it gets thrown out, the faster it will be over. The time will be a little different for everyone because the amount of madness collected by each person will be different. But the more intensely you throw it out, the faster it will be thrown out and you will become peaceful. And as you become more and more peaceful, then even if you wish to shout you will not be able to; you will not be able to dance, to cry, to laugh.

Just by mere wishing nothing can happen, something is needed to bring it out. And as the depth increases, only the first and the fourth stage will be left. The second stage will fall away first. Then gradually you will not feel like asking either. Then asking "Who am I?" will appear to be a hindrance. The third stage will also fall away. Then later on the first stage will also last for just a minute or so, and the moment you take a deep breath you will immediately go straight into the fourth stage. Ultimately, as you attain depth, the first stage will last only for a minute and you will go straight to the fourth stage. And then for a full forty minutes you will be in the fourth stage.

But if you try to bring on the fourth stage on your own then it will never come. You will have to pass through the second and the third stages. And with their falling away it comes by itself.

Osho,
Ten minutes are very short for the fourth stage.

For all those who attain to meditation, ten minutes will seem to be very short. And for those who do not, for them ten minutes will seem to be a very long time!

Those who do attain will feel that it is over all too soon, because time

passes according to our experience of bliss. Time is not something which is real. Time is a thing which depends on our experience, it is a conditional thing. The more happiness there is, the shorter the time becomes. The unhappier we are, the longer the time becomes for us. The hands of the clock go on as before, but the heart also has hands, and their movement depends on happiness or suffering. When you are happy, time flies. When you are unhappy then time sits heavily on your hands, and the clock does not seem to be moving.

So for those friends who are attaining to meditation ten minutes are too short, and after a few days even ten hours will be too short. And so then there is no need to sit especially for meditation; then you are in meditation for the full twenty-four hours. While sitting, getting up, doing work, that same interest, that same bliss starts spreading everywhere. Then even ten lives will seem to be too short.

According to me too, ten minutes are too short, but here we are learning to understand the experiment. At home you can do more than ten minutes. Fifteen minutes, twenty minutes, half an hour – whatever you find convenient – you can increase the fourth stage by that much time. You should not increase the first three stages by more than ten minutes. The first three stages should not be more than thirty minutes at the maximum. You can increase the fourth stage by as much as you can, because this is a stage of waiting and not a stage for doing. The first three stages are for doing. And the time has been set according to your normal capacity, the normal capacity of man. But you can prolong the fourth stage by as much as you want to.

And as the meditation becomes deeper, you can spend half an hour, an hour in the fourth stage. It will go by with out your knowing it, very easily. You will not know when it is over. You can do this experiment at home. Here you will have to end it in ten minutes because there are many people and you have to keep them in mind also.

And we are here only for understanding. The real experiment you will be doing away from here.

Dhyan Darshan, #7

Osho
"What is the relationship between meditation and health?"

Great, because a large part of any sickness is due to the mind. Deep down about ninety percent of any sickness is due to the mind. Meditation makes the mind healthy, so the fundamental cause of sickness gets dropped.

This process of meditation also has a direct effect on the body, because fast breathing for ten minutes increases your vital energy. The whole of life is nothing but a play of breath. The whole existence of life is dependent on breathing. If there is breath there is life.

The way in which we normally breathe is not enough. Do you know that in our lungs, there are approximately six thousand air sacs? And in our normal way of breathing, air does not reach to more than two thousand of them, and the balance of four thousand sacs always remain filled with carbon dioxide. And these four thousand sacs which remain filled with carbon dioxide become

the cause of most of our diseases. You can take this quantity of carbon dioxide as the inner root from which everything wrong can emanate.

Ten minutes of fast breathing, slowly, slowly, starts touching all these six thousand sacs and your entire lungs become filled with pure air. This will have an effect; it will have a very deep effect on the body.

The second stage of meditation is of catharsis.

Perhaps you do not know that the people who are not acquainted with meditation also treat catharsis as an integral part of their treatment of diseases. Today in America there are about ten laboratories, ten big laboratories, which have succeeded in curing hundreds of types of sicknesses just with catharsis. In Esalen, in California there is a big laboratory where they make a person go through catharsis for fifteen days. He has to fight, shout, shriek – and they make provision for it. The provision is that he should not become violent towards anyone. If he wants to hit, then they give him a pillow so that he can hit the pillow. If he wants to shout, then he can shout in solitary confinement, he can jump and shriek. And after fifteen days it starts having an effect even on the most advanced cases. Very advanced sicknesses drop away.

So the second stage of catharsis has a very unique effect on the health.

In the fourth stage after asking "Who am I?" we become completely still, then slowly, slowly, the eternal gets born in us. In this connection it is essential to understand two things.

We have heard the word *Om* many times, understood it, and you can find it written everywhere. But we do not know much about it. Even those persons who keep on chanting Om the whole day don't know.

When everything ceases, when all the activities of the mind become still, then Om is sound which can be heard – not done, but heard; not done by you, but heard by you. It is a soundless sound. When everything ceases, and only existence is left, when only you are left – there is no mind, no thoughts, no desire, no ambition, only being is left – at that moment a music is heard, and in this country we have found this music to be Om, recognized it as Om. The Jews, the Christians, the Muslims have recognized it as *amen*, that is just a form of Om. When ever someone has gone in that fourth stage, then he has caught a sound like Om. Whether we call it as Om or as amen, these are our translations. We are only putting it in our language when we are defining it.

That sound has a very unique effect on health.

Osho
Can we continue with the fast breathing in all the three stages?

It depends on you. It has to be done in the first stage. That is a must. In the first stage you should not stop it for ten minutes. After that it depends on you. If it suits you then you can continue with it for another stage or two stages. It should not be done in the fourth stage, definitely not. In the first stage you have to do it, and in the fourth stage you must not do it. And in the other two stages it depends on you. If you feel that you can continue with the fast breathing along with the jumping, shouting, dancing, you can do so. You can also continue with it when you ask, 'Who am I?' But in the second stage the emphasis will be on dancing, shouting, jumping, crying, and the breathing will

be secondary. And if you cannot continue with it there is no harm, it is enough if you do it in the first stage.

Osho
I am a heart patient. What is your suggestion for those who are suffering from such types of diseases?

My suggestion to them will be that they should do the experiment. There is a great possibility that this experiment will either make them feel better or help them to get rid of the disease. Leave something to existence! Actually, ever since we began leaving our sicknesses in the doctor's hands, there has been nothing left to existence. As it is, the doctors are as much in the dark as the patients are. There is not much of a difference in their ignorance, but their ignorance is expert ignorance! So a doctor is able to show to everyone that he knows, although inside he is also feeling afraid. He does not know anything or he does not know much. It is expert ignorance, for sure.

The only thing is that he is able to reassure you, the patient. With his rituals, his stethoscope, his instruments for measuring blood pressure, his way of walking, his clothes, his spectacles, his degree, he is able to reassure you that it is alright, now you are in expert hands, and if you die you will die in the hands of an expert. But he is as much afraid inside as you are. Perhaps he is more afraid than you. So no doctor is able to treat himself. No doctor is able to prescribe for himself. He has to run to another doctor. He does not having any faith in himself. When he is struck by some disease then he becomes as helpless as you are – more helpless than you, because he knows very well that what he is doing is all groping in the dark.

I am not saying that you should not go to a doctor, you must go. But then you should leave some scope for existence also. And many times it happens that the health given by a doctor is less valuable than the sickness sent by existence. That is a different thing. Leave it, leave something to existence too. If you have the courage to leave it then results can come immediately.

Dhyan Darshan, #9

What you attain through any means is happiness, not bliss. Remember, what you get through desiring the means is happiness. Happiness is not constant; it comes and goes. What you get through desiring the means also brings unhappiness, because when happiness goes, unhappiness comes. What you have through no means is bliss. This is why you should never understand **meditation** to be a means or a technique, even though I say to do **meditation**. There are difficulties of expression in language. But there is a way out: just understand that **meditation** is not a method.

Meditation is neither a means nor a technique. **Meditation** is just drowning within, giving up all methods. As long as you think of methods, there is no **meditation**. The method is just like a diving board: while you stand at the end of a diving board you will not reach the river. Only after you have

jumped into the river with the help of the diving board can you know swimming. But if you go on jumping on the board, you can do this for endless births but you will never reach the river. Method can be used only to jump into no-method.

When you are doing the **Dynamic Meditation**, the first three steps are just the diving board; only the **fourth step** is **meditation**. The first three steps are a preparation for the jump, becoming so full of energy that you can jump into the water. When there is **meditation**, there is no method. As long as there is method, there is no **meditation**. **Meditation** itself is not a method – although for arriving at it, some means have to be used. **Meditation** is a state, a condition of **no-mind**.

Behind a Thousand Names, #10

THE NIGHT **MEDITATION**

This night **meditation** is going to be a constant staring at me for thirty minutes, without blinking the eyes. Just go on staring at me for thirty minutes. Feel your eyes just as doors, and from those doors your **consciousness** is coming towards me. Go on feeling that your **consciousness** is coming towards me, and don't blink your eyes – go on constantly staring for thirty minutes. This constant staring creates a very deep mutation of the bio-energy, of the kundalini, of the coiled energy, the serpent power.

For thirty minutes go on jumping. Your hands will be raised towards the sky as if you are just about to fly towards the divine. So your hands will be raised, your eyes will be staring at me, and you will have to jump and go on using a mantra, the mantra of "**Hoo**." This **"Hoo"** is not a word, mm? – this is a meaningless sound. This **"Hoo"** is to be used just as a hammering inside on the coiled energy, so that it uncoils and the serpent within begins to move upwards. You will begin to feel a subtle flow of energy in your spine; the energy will be going up and up. You will become weightless.

For thirty minutes constantly using the mantra, "**Hoo! Hoo! Hoo!**" forcefully, jumping, staring at me.... Then after thirty minutes I will tell you to **stop** and just lie down, dead, for ten minutes. This is the night experiment.

Tomorrow morning we will do a new **meditation**. Whatsoever we did this morning, today, that **meditation** will be done in the afternoon. Kirtan **meditation** will be done in the afternoon instead of silent **meditation**. And in the morning we will be doing a **meditation** of four steps. The **first step**, ten minutes fast **breathing** – so fast that your body becomes just oxidized energy. Then for ten minutes, a **catharsis**. Whatsoever happens inside you, just throw it out. Go on dancing, crying, making noise, laughing, weeping – whatsoever, whatsoever you feel, just be free to express it. And then in the **third step**, for ten minutes the mantra "**Hoo**" will be used. And then in the **fourth step**, for thirty minutes totally rest, as if you have died.

So this will be the morning **meditation** tomorrow. And today's morning **meditation** will be used in the afternoon **meditation** from four to five. And in the night, this **meditation** which we are going to do now, will be continued for the whole time of the camp.

So now we will begin the night **meditation**.

That Art Thou, #3

The New Morning **Meditation** – **Dynamic Meditation**

Three steps are to be followed. They should be followed as vigorously as possible. One has to put everything at stake, totally – nothing less will do.

The **first step** is fast **breathing**. **Breathe** as fast as possible, because we are using **breathing** as a hammer. It is to be a hammering inside for the coiled energy to be uncoiled. So use it as a hammer for the inner serpent, to awaken it.

So do not withhold; give in completely. For ten minutes I will go on encouraging you to make any effort possible. Whatsoever you can do, do it at your peak, your climax.

In the **second step** you have to be in a **catharsis**. Dance, jump, cry, laugh – whatsoever happens to you, but do something. Movement is necessary – whatsoever is inside must be thrown outside. This **catharsis** leads to a purity, to a very deep cleansing.

In the **third step** you have to use "**Hoo**!" So go on crying, "**Hoo**! **Hoo**! **Hoo**!" – this too is to be used as a hammer. This mantra, "**Hoo**," goes deep down to the *muladhar*, to the sex center, and hammers the energy to rise upwards.

After thirty minutes, the **fourth step** – we will be lying, just as if dead, and waiting for the divine to descend.

Make a space around you so you can be just totally mad. Make space around you. Don't be in a group, don't be in a crowd – just spread out.

Now close your eyes with the blindfold.

Make space. Look around and see, because you will be jumping and dancing and going completely mad.

Now we should begin. Close your eyes.

That Art Thou, #4

THE MORNING **MEDITATION**

The morning **meditation** is divided into four parts. The first part is ten minutes of vigorous **breathing**, chaotic, violent – just be nothing. Just be a **breathing** instrument for ten minutes – mad **breathing**. Then for ten minutes, body movements used as **catharsis**. So whatsoever happens to your body, cooperate with it. The body begins to dance, to jump, to cry – anything. Whatsoever happens with the body, allow it; cooperate with the body. And third, go on dancing and jumping, but use "**Hoo**" as a mantra. Go on crying, "**Hoo**! **Hoo**! **Hoo**!" Go on for ten minutes and then in the fourth we will relax and go in a deep silence.

Make a space around you so that you can jump very freely and easily.

That Art Thou, #19

...**Meditation** leads you to all. But never define it as positive; always define it as nothingness.

So **meditation** has two parts: the creative part as positive, the expressive part as negative.

Two things more: If we understand by "**meditation**" a state of no-thinking, then this state of no-thinking can be created in many ways. One, I talked about: you can use one word, one mantra to deny many many thoughts in the mind – this is one way. But there is a basic difficulty in it, because you will have to use one word so much that you may be capable of throwing all else outside. But then this word will become so rooted in you that it will be difficult to throw *it* out. You have used it so much as a device that it will be very difficult to throw it out. Then it will take the whole place; then **meditation** is not achieved.

To use a name as a repetition has its own difficulties. It is easy to throw out all else, but then it is difficult to throw out itself. If you have used "Rama" to throw out all other thoughts, it will become rooted in you, and then you cannot throw it out. It will be very difficult and very painful. Then something else will be needed to throw it out. As far as I am concerned, I never suggest this method. It is better to begin with no word. Then how to begin?

Take the total energy of your body and mind as the beginning. Let you total body-mind energy be involved in it. Make it so active – let your body energy, your mind energy becomes so active, so active at the peak – that thoughts dissolve, because thoughts cannot exist at the peak. When your energy is moving vigorously, thoughts are thrown out. Even in ordinary things: if you are running fast, you cannot think. Try it! Go on round and round, running fast. You cannot think, because the whole energy is absorbed by running, and thoughts cannot get energy.

We are aware – we may not have understood – when you have eaten much, you cannot think; that's why one feels sleepy. If you have eaten much, you begin to feel sleepy. Why? How is the food concerned with your thinking and sleep? You cannot think; the energy is taken by your stomach. Now the stomach needs energy and the energy is withdrawn from the mind, so mind cannot think. Too much eating will create a very mediocre mind – it cannot think. So thinkers have always been, in many ways, good fasters. They can fast, because the moment you fast the stomach needs no energy, and then the energy can be given to the mind and the mind can think.

A Mahavira, a Buddha, a Mohammed, a Jesus – they are all fasters; they have fasted long. And then their total energy is released and their mind can use it.

So, as far I am concerned, my method is to let you energy work so totally that mind is devoid of energy.

This morning **meditation** uses this technique. Ten minutes of fast **breathing** – your mind just cannot get any energy. And fast **breathing** gives your blood more oxygen; the blood begins to run more quickly, your body electricity is helped by oxygen – it begins to be active. Then ten minutes' jumping, crying, laughing – just going mad – gives your total energy an outlet. Mind cannot get anything out of it; thoughts are dropped. Then using "**Hoo**" – not as a word, but as a sound, remember. "**Hoo**" is not to be used as a word. It is meaningless, it is just a sound – a mad sound with no meaning. Then using this "**Hoo**," the more vigorously you use it, it hammers the kundalini. It

hammers the kundalini; it goes down to the very sex center and hammers. This "**Hoo**" is to be used as a hammering, not as a mantra; it is a hammering, just a device.

Now when your energy is in a climax – at the peak – this "**Hoo**" hammers the kundalini and the kundalini begins to go up. When it begins to go up, the kundalini needs your total energy, and mind cannot function at all. Total energy is now on a new route – the route is kundalini. First you have to make it alert and creative – alive. Then you have to force it into the kundalini route. This "**Hoo**" helps to hammer it and to force it through the backbone, upwards – then the kundalini moves. Once the kundalini begins to move, your mind cannot get any energy to think.

Then comes the **fourth step**: just lying down as if dead, the energy moving upwards. That's why lying down is good. If you are standing, then for the movement of the energy it is a bit difficult. If you are sitting, then too it is a bit difficult. So lie down just as if dead, flat on the ground, so the energy can move easily.

Once energy begins to move in the kundalini, mind cannot think. No-thought is achieved. And in no-thought, **meditation** happens.

One thing more: no-thought can be achieved in another way also – that is unconsciousness. You can become unconscious; then there is no thought. But then there is no **consciousness** also. So one can hypnotize oneself into unconsciousness. That gives you a feeling as if you have achieved **meditation**; you have not achieved. So don't fall into a sleep.

But this **meditation** will not allow you to fall in a sleep. Such vigorous movement of body energy for thirty minutes will not allow you to drop into sleep; otherwise, many meditators feel that whenever they begin to make any *japa – ram nam*, et cetera, they begin to feel sleepy, they begin to doze, feel drowsy. That too is a hindrance. If you begin to feel drowsy, if you begin to feel sleepy, and if you become unconscious, then nothing is achieved – except a deep sleep. It is good for health, but nothing for **meditation** is achieved. It is relaxing, it is refreshing, but only for the body – nothing for **consciousness** is achieved.

That's why I insist so much on this violent **meditation**, not on silent **meditation**. Through silent **meditation** also, the ultimate can be achieved, but sleep comes as a barrier. With this violent, active **meditation**, sleep is not a barrier at all. It cannot come. It cannot come; at least for ten or fifteen minutes after the exercise sleep is impossible. You remain conscious and alert, with a no-thought mind. In this, **meditation** can happen – this is just a situation. You cannot force **meditation**, you can only create the situation. And if the situation is created rightly, then **meditation** happens automatically.

That Art Thou, #23

This *aum* has to be understood. This *aum* is not a word, it is just a sound – just a sound, like the sound we are using in the morning **meditation**, "**Hoo**." *Aum* is just a sound like hoo. I am using hoo rather than *aum* for a specific reason: *aum* can be used only when society is in a very innocent state. If the society is very innocent, unsophisticated – not very tense, relaxed – then *aum*

can be used as a churning stick, because if you say *aum*, it never goes below the heart. Create the sound *aum*, and it never goes below the heart. For those who are very innocent, this much is enough. But in our age, which has become specifically sexual, tense, anxious, pathological, psychotic, *aum* will not help. That's why I am using hoo; hoo goes deep down to the very sex center.

"**Hoo**" is part of a Sufi mantra, "Allah hoo" – the last part. Sufis use it as *aum*. They begin by repeating, "Allah, Allah, Allah." Constantly repeating, "Allah, Allah" becomes "Allah **Hoo**." If you repeat it constantly then Allah will begin to look like Allah **Hoo**. Then Allah is dropped by and by, and simply hoo is retained; and that hoo works very deeply. Why do Sufis use hoo? Because the Arabic race is one of the most sexual – one of the most sexual races on earth, Sufis had to devise a different sound to work with their race; they used hoo.

As I see it now, the whole world has become Arabic. Now *aum* will not do; hoo will do – but both mean nothing. Neither does *aum* mean anything nor does hoo mean anything, they are just sounds used as an inner hammering. If a person is heart-oriented, then *aum* will do the work of an *arani,* a churning stick. Find your conscience – the authentic, real, basic, your own – then use *aum*. But if the personality is not heart-oriented but sex-oriented, then *Aum* will not help; then hoo will help.

So it depends: Where is your energy? If it is in your heart – that means if you are more love-oriented rather than sex-oriented – if you are love-oriented then the energy of your body, of your mind, of your spirit, is in the heart center, and then *aum* will do; *aum* is mild. But if it is not in the heart, then hoo will be better. One thing more: if the energy is in the heart, hoo will also do. But if it is in the sex center, *aum* will not do. **Hoo** passes the heart center, goes deeper. *Aum* goes up to the heart center; it cannot go deeper.

But in those days when this sutra was written, they never felt the need of hoo; people were innocent, more authentic to their being, less conditioned, nearer to nature, less nurtured, less cultured, less civilized – more authentic to their own being. Then both were simple; to find the authentic conscience was not a difficult affair, it was easy; then to use *aum* was not difficult. With a natural conscience, this sound *aum* hitting it continually, hammering it, creates an inner fire. And that inner fire burns everything that has become the cause of our bondage. It burns the whole past; not only the past, it burns the whole future. Then you are in an eternity, without any past and without any future. Then you are just in the present.

Then you begin to live moment to moment, free – totally free, with no bondage, with no commitment with the past, with no longing, with no investment with the future. Moving moment to moment, totally free, spontaneous; this freedom is the longing of all religions. This freedom is the flowering of the religious phenomenon.

Why can this constant hammering of *aum* or hoo, or any sound, create an inner fire? For two reasons: one, words are electric forces, sounds are electrical – every sound is electrical.

....A particular sound can create fire inside; a particular sound can create coolness, because sound means electricity. If you hit a particular sound continuously, it creates heat – *aum* creates heat; hoo creates even more heat. That fire created by *aum* in the conscience, in the *antahkaran*, burns

everything that was you, and a new man is born – a new birth, a freedom is born.

That Art Thou, #26

For these eight days we have been doing something very strange. I say strange, because the human mind goes on asking for things of the world but never, never for something concerned with the inner being. We go on desiring objects, but never desiring our own self. That's why I say we have been doing something very strange here: not asking for things, not asking for riches, not asking for any object of the world, but asking for the inner being. Not asking anything concerning any utility, concerning any utilitarian object, but asking and desiring something of pure being, which is not a utility at all. Not going out, but coming in. That's why I call it strange.

And it has been still more strange because for these eight days we were not only asking, we were doing something – and doing madly.

This phenomenon has become rare. It was not rare in the past. A buddha was moving, and thousands and thousands of seekers were around him doing very strange things, going on a very strange journey. A Jesus was there, a Mahavira was there, a Zarathustra was there, a Lao Tzu was there... and many many people were deeply involved in knowing "Who am I?" Now, this question has become absurd – if you ask, "Who am I?" your neighbors will feel that you have gone mad. Everyone knows who he is, there is no need to ask. But really, no one knows who he is, and there is a very deep need to ask it.

But just asking will not do. You have to penetrate in; you have to break many barriers, and you have to put aside many hindrances. You have to transform your energy to make it capable of moving into a new dimension – the dimension of the inner.

So we have been doing something strange here, and very madly. And it was good to see so many people so deeply involved with themselves. Ordinarily we are involved with others – sometimes even madly; but no one is involved with himself. That is the last thing to be searched for, that is the last thing to be asked, that is the last thing to be enquired. But here, for these eight days, we were searching after our own selves.

Whatsoever you have learned here, it is only a beginning. You have to continue it consistently, persistently. No interval, no gap should be allowed. Mind is very cunning: if you give it a gap, all that you have learned will be washed away. Unless a certain point is reached where energy transforms, everything can go back.

It is just like heating water. Up to a certain point it becomes hot water, but it can fall back unless it evaporates. Unless it evaporates, it can fall back and become cold again. We also have such points inside. Unless the energy passes through those points, those chakras, it will fall down again. So you have to be **aware**: if you have begun something, then go on doing it. Go on digging in, go on continuously. Unless you feel that now something has changed and you have come to a point of no return, the energy cannot fall back, how can you know that your **meditation** has come to a point of evaporation?

There are certain signs which make you **aware**. One is, the more your **meditation** goes deep, the less and less you will feel the burden of the mind. The more and more **meditation** goes deep, the less and less you will be a mind. Thoughts will become rare, and ultimately they cease. That doesn't mean you become unthinking; it only means that your **consciousness** becomes clear, transparent, without thoughts moving continuously as clouds. Whenever you need to think you can think; but now thought becomes an instrument to you, not an obsession as it is presently.

Thoughts are an obsession without **meditation**.

They go on in their own right; you cannot stop them. You cannot say to them, "Now you are not needed." They move, and you have to be in them; you are not the master. The more **meditation** goes deep, the more you will become master of your own thoughts. You will say, "Stop!" and the mind stops. You will say, "Move!" and the mind begins to move. Once this capacity comes to you, you will not fall down again. Unless this is achieved, if you discontinue **meditation**, soon every result will be washed away.

Secondly, as **meditation** goes deep you will feel less and less desires, more and more contentment with whatsoever you have. There will be less and less desire for that which you don't have, and more and more contentment with whatsoever you have.

As **meditation** goes deeper, a very contented **consciousness** evolves.

Ultimately there is no desire, only contentment.

They are contraries, contradictories:

More desires, then less contentment.

Less desires, then more contentment.

No desires, then absolute contentment.

When you feel this deep down – there is no desire – every movement of the mind has ceased.

Desire is the movement of the mind.

When thoughts cease, desires cease; when desires cease, thought ceases – because both are movements. And a non-moving mind – quite at ease in itself, relaxed, centered in itself – is the point from where your energy transforms into a different dimension. Unless *this* mind is achieved, you remain in the world in bondage.

When you pass this point, transcend this point, you enter into another – the *kaivalya upanishad* was concerned with that other world, the world of the beyond.

This sutra says that you can know the divine hidden deep in the cave of the heart. You *can* know – two are the ways to know. One is, if you go on becoming more and more **aware**, more and more a **witness** and less and less a doer, then you can know that reality hidden in the heart. This path is known as *samkhya* – the path of knowledge, the path of knowing, or the path of **awareness**.

Make **awareness** a continuous process.

Whatsoever you are doing, do it with an alert mind.

Do not do it sleepily.

We are doing everything as if asleep. You are listening to me; you can listen in two ways. You can listen as if you are asleep; then you will hear the words but not the meaning. Then your ears will go on working, buzzing, but your **consciousness** will be absent. Or you can listen alertly – with full

awareness, with an intensity of **awareness**, with **consciousness**, with a focused mind. If you listen with a focused mind, alert, conscious, **aware** of what is going on, then not only the words, but the meaning can also be heard.

Words don't carry meaning; they become meaningful only when you are alert. Your alertness gives them meaning. Words carry only sounds. If you are not alert, then your ears will hear, but your **consciousness** will remain untouched.

By being alert, I mean that whatsoever is going on is going on with full **consciousness** – you *know* that this is going on. Buddha walks – he walks differently; the quality is different. Outwardly, you may see that he is walking the same as anyone else; but he walks differently, because each step is an alert step. He knows it. When he is raising his leg, he knows it. When he raises his hand, he knows it. When he moves his head, he knows it. There is no movement of the body, and no movement of the mind without being conscious of it.

So Buddha has said... and he was one of those most deeply gone into the path of knowing, one who has touched the ultimate on the path of knowing, the path of **awareness**. He has said that no other means, methods, techniques are needed if you can practice only **awareness**. But then, it is hard – because we are so asleep that to talk about **awareness** is to talk about just the polar opposite to us. We are just asleep. Not only asleep but unconscious; not only unconscious but as if in a coma.

You have been angry without knowing when the anger has come. You have been violent without knowing when the violence has come. I have heard many people say, "I can't say why I became so angry. I became angry in spite of myself." How is it possible that in spite of yourself, you became angry? It means you were not conscious.

Buddha has said, "If there is anger, close your eyes. Feel the anger arising. Feel the anger clouding you; feel the anger coming up; go on seeing it. Do not do anything with it – go on seeing it. Then, by and by it will evaporate; then see it evaporating. First see it coming, arising, spreading – then see it going away, dying, evaporating." Once you have seen the anger in all its stages, you will never be angry again, because your anger needs your identification. You must be identified with it, you must be not conscious of it.

So Buddha has said that if you are doing something unconsciously, it is sin. If you are doing it consciously it is virtue. There is only one difference between virtue and sin: **consciousness** or unconsciousness makes the difference. This is one path to enter into the innermost reality of the heart, or into the beyond, or into the *parabrahma*.

There is another. That other one is not directly concerned with **awareness**; that other path is known as yoga, the path of means, methods, techniques. The other is not directly concerned with **awareness**; it is directly concerned with some methods which create **awareness**. You are not required to be **aware** directly, immediately; you are required to do something which creates the situation in which you become **aware**.

For example, we have been doing in the morning, and in the night, two yogic methods. If you do fast **breathing**, *bhasktrika*, so chaotically, then the energy inside is hit, and the energy comes up. In that awakening of energy you cannot fall asleep, you cannot be unconscious; so much energy makes you **aware**. Then in the **second step**, allowing yourself to go completely mad –

and understand it: when you yourself allow yourself to go completely mad, you can never be mad; because madness can never be allowed, it happens. So if you can allow yourself to go completely mad, it shows that you are a very sane person. A madman cannot allow it. A madman is just mad; madness happens to him, it is not his will; it is against his will.

But if you can will madness, and allow madness, you will be saner for two reasons. One, that you are capable of allowing madness means you are above it, you are master of it. And secondly, if you allow it, then many many suppressed complexes will be released through it; it will be a **catharsis**. When so many suppressed complexes are released, when so much suppressed energy is released, it is an explosion. In that explosion you can never be unconscious. It is such a big explosion, as if your house is on fire – how can you be unconscious? You will become suddenly conscious. Your whole mind has gone mad; your house is on fire. You become suddenly **aware**, it is an emergency. You cannot fall asleep. **Awareness** will happen in this situation.

And in the **third stage**, when we are hitting the kundalini with "**Hoo**."... Kundalini is the reservoir or all our energies. If this reservoir is hit, the energy begins to spread in ripples all over the body. It goes on spreading. Every fiber, every cell of the body becomes more alive, vitalized; more energy is given to it. Every cell becomes more **aware** and the whole body feels a sudden rush of **awareness**. In that rush of **awareness** you cannot be unconscious.

These three steps are yogic steps to create a situation in which **consciousness** becomes an automatic result. And then in the fourth you just wait – fully **aware**, conscious, waiting. What is going to happen? In this **awareness** happens that which is known as brahman. In this **awareness** happens that which is hidden in the cave of the heart. Samkhya and yoga are two ways. I have made both into one. Three steps of the morning **meditation** are of yoga, and the fourth is samkhya.

In the night **meditation** the beginning – gazing constantly, hammering your energy with "**Hoo**!" and jumping belongs to yoga. And the last part belongs to samkhya.

In the afternoon **meditation**, the kirtan belongs to yoga – *bhakti yoga*. It belongs to yoga, it is a means. It again creates energy in you, it again creates a situation – it creates a situation in which **awareness** can happen. Then in the **second stage** we are waiting, and in the third, whatsoever has been felt, we are expressing.

To me, religious life is not only experience, but also creativity. You must know the divine and you must express it also, because then, when it is expressed, it can create the same thirst in others. When expressed it can hit other's sleep also; it can make them **aware** of a different dimension also.

When someone is dancing madly in a blissful state, in ecstasy after **meditation**, he is creating vibrations around him. They may penetrate into anyone. They can become infectious; they do become infectious. This ecstasy can go to others also; this ecstasy can be felt. Others' hearts will be touched by it. And if you can create ripples around you, vibrations, you have served the world, and there is no other way to serve it – you have served the divine, and there is no other way to serve it.

This last sutra says: Here ends the *Kaivalya Upanishad.*

The *Upanishad* ends, of course, but your journey only begins. When you go back, remember whatsoever you have done here and felt, and make a

continuity of it. If you have taken sannyas, if you have renounced deeply the nonsensical world, the absurd world, and have taken a step towards the real, towards the truth, then continuously you will have to remember this renunciation. This remembering will help to change everything around you and inside. Just remembering that now you are a sannyasin will make a lot of difference. You cannot react in the same old ways, because you are not the old man.

That's why I have given you new names, just to make you feel and remember that the old identity is dead – a now one has come into existence. And now you have to create your mind, your body, your soul around this new center.

Sannyas must now become your self.

Do, live, be, but now from this new center.

And soon, if you continue in your effort, in your **awareness**, you will come to a point where the transformation, the mutation happens – where you are lost forever and only the divine remains.

That Art Thou, #34

In this camp, we will try to create a silence within you. We have not to do anything for the silence of the universe; it is always here and there, it is always the case. Only you are missing your silence. Once you gain your silence, suddenly you are transformed into a different world, in a different being. You are no more the same – the old man is dead, and a new is born.

Creating this inner silence is all that is meant by **meditation**; remember this. We are not interested in teachings. Teachings are of no use in themselves, unless they are practiced. We are interested in this *Upanishad* only as a practical device.

The *Upanishad* is not, for me, some doctrine to be believed, or some system to be believed, or some philosophy to be believed. The *Upanishads* are practical guides. They believe not in changing your mind, but in changing *you*. They are not concerned with you directly, with your being.

Remember this: Knowing is your periphery, and being is your center. Knowledge is added to you, being can never be added.

Being is that which you are already.

Knowledge is that which goes on being added to you. And it happens – unfortunately it happens for many – that their being becomes just more and more burdened with their knowledge. Knowledge is going to be piled up on you by the society, by culture, by everything.

Knowledge is utilitarian; it is needed. So everyone goes on accumulating knowledge. Knowledge is power, it gives you energy, particularly to move in the world, to act in the world; it helps, it is instrumental. But if you become too identified with this knowledge, you forget that you are more than what you know. Then you forget that you are prior to your knowledge; then you forget that your foundational being is not your knowing.

What you know is just your memory. How to penetrate this knowing and reach the innermost center which you are? – silence, no music, no chattering, no inner talk. But how to do it? It is difficult. It is difficult because you can

start a new talk inside. How to stop it? How to **meditate**?

You can start a new talk. That will not do. The way to do it is to throw this inner nonsense out completely, to go through a **catharsis**. Whatsoever goes on inside, make it outside – throw it out! Express it. If you can throw all your mind out, you create space within. In that space silence happens.

So we are not going to sit silently here with closed eyes, and make an effort to stop the inner talk, the inner noise. You cannot do it that way, you can only add something more to it. Your efforts for stopping anything inside will create more noise. So here we will be concerned with a technique of expression, not suppression. We will be throwing the mind out – throw it out completely! Throw it out so much that inside, **no mind** happens. If even for a single moment you can find that inside there is **no mind**, no talk, no words, you have tasted something of the beyond. Immediately... *immediately* you are in tune with the infinite.

This, we are going to do; this is not a camp for teaching anything. I am not going to teach you something; I am going to help you to grow into something, to be something different. Cooperate with me, because unless you cooperate, nothing can be done.

Not only is this cooperation needed from you; you must ask, you must request, you must invite and pray, so that all the forces of the world, all the forces of the universe cooperate with you.

...Now, for some instructions for the morning **meditation**:

First, don't be serious at all. For this whole camp, don't be serious at all. I consider seriousness to be a fatal disease, so please don't try to be long faces. Why do I particularly say this? – because religious people are usually trying to be that. Don't be serious. Be more and more laughing, enjoying like small children; because before the divine force we are small children. So don't be serious. You cannot approach the divine force with a serious, sad face – that's a barrier. Laugh and dance and enjoy like small children, and you can enter the temple very easily. The doors are always open for children – be childlike.

Jesus is reported to have said that only those who are like children will enter the kingdom of God. And look what Christians have done: they have created a very serious, sad religion – Jesus on the cross, a weeping religion, crying. Christians say that Jesus never laughed. This is unbelievable, because the man who said, "Only those who are like children will enter the kingdom of God," cannot be a man who never laughed. Vice versa can be believed: that he continuously laughed, never stopped laughing, even in his sleep. But this cannot be believed, that he never laughed.

Be like children. Forget your ages, your experience, your knowledge; throw them all away, wholesale. Don't try by and by to throw them away, because unnecessary time is wasted. Just *throw* them; forget them. You may be someone – everyone is someone; if not in other's eyes, in his own eyes, everyone is someone; you *must* be someone – here, be nobody; forget. Leave your identities outside the campus ground. You may be a doctor, you may be a professor – leave all these diseases outside. You may be a rich man, you may be a politician – there are thousands and thousands of types of diseases. Please leave them outside. Here, come like small children. Then something is possible; otherwise, nothing.

So the first thing, be completely non-serious.

The second thing: for all these eight days, laugh as much as you can.

Why? – because you don't know the mechanism of the mind; suppressed energies can be thrown out in many ways. Laughter is the easiest. Any energy... try it. Someone has abused you, you feel anger coming in. Immediately laugh! And this same energy, the same energy which was going to be anger, will become laughter. You are sad, something has happened; the moment you remember you are sad, immediately laugh.

Don't wait for someone to help you – laugh. And suddenly you will feel the change: The same energy which was going to take a shape, a sad shape, is transformed into laughter; it has been released. The laughter I give you is a technique of release, and don't try to be miserly about it. And don't try to find any reasons for it; no reasons are needed. Take it as a help for **meditation** and the whole thing takes a different dimension.

Thirdly, for all these days to come, remember one thing constantly, that you are to create a situation in you in which the divine can be invited. So don't do anything, don't behave in such a way that the situation is disturbed. What do I mean? Be more graceful, be more loving, be more compassionate, so that you can create a situation in which the divine can become a guest. Be a host. Just think of it – the divine coming to you as a guest. What will you do? How will you behave? How will you clean your house, how will you celebrate? How will you create space in your house?

Constantly, for all these eight days, remember this, that you are going to be a host, a host to the divine, so behave always thinking of that.

Remember, your laughter can become many things. It can be violent, it can be angry, it can be insulting to someone – then you are not behaving like a host. Your laughter must become a grace; it must not be insulting to anybody. It must not be insulting, disturbing. It must not create something which can become a barrier. So do whatsoever you like, but constantly remember that in these eight days, any moment the divine can enter into you. Any moment the divine can enter, so remember that you are ready to receive.

Don't talk much. Fourthly, don't talk much. If you can be silent completely, that's better. If you cannot be, then talk less and less. Be telegraphic. Use only as many words as are absolutely necessary. That will conserve energy. Our talking is very much a wastage. Conserve energy; don't talk, don't read. In the morning we will be doing **meditation**, and in the afternoon, and in the night. The remaining time, be more and more silent, happy, blissful. Sit somewhere, don't waste time in talking, and just wait. Remember this word, *wait*. Everyone knows the meaning, but no one knows the experience. Or sometimes when you really wait – you are waiting for your beloved or your lover to come – you are a different man, a different quality enters into you. You are waiting for your beloved; someone passes by the door, you just become eyes. The whole energy is transformed into eyes. Someone knocks on the door, you become attentive; the beloved may have come. Even the rustling of the leaves outside – dry leaves falling on the ground – and you feel the beloved has come. You are constantly alert – alert but not tense, alert, but waiting.

For all these eight days, wait. Do **meditations**, be happy, and wait. Don't be impatient. That's what I mean; be alert and not tense. Don't be impatient!

You cannot force the guest to come.

You can only invite and wait.

So give the invitation and wait: any moment the guest can come, and if

you are not alert you may miss the moment. Any moment the guest can come – and you are angry, and talking to someone else; you may miss him. Any moment the phenomenon is possible; but if you are not there, you may miss for lives. No one can say when the next moment of such opportunity will come. Wait.

And lastly, **meditation** needs you in your totality. Nothing less will do. If you withhold something, and just do it halfheartedly, it is better not to do it, because the whole effort is useless. You will be simply tired and nothing will happen. So why unnecessarily tire yourself? If you are half in it you will be tired. And if someone feels tired – remember this, and find out – he will be half in it. If you are totally in it, you will be refreshed, not tired. This is the difference. If you are *totally* in it – nothing has been retained, nothing has been withheld; you were in it totally, the doer was not standing outside; the doer has become the doing – then you will come out of it fresh, fresh like the dew in the morning, fresh like a rose just opening; fresh, full of energy, light, dancing... blessed. And not only blessed, in such a state of mind that you can bless others.

But that happens only when you are total in it; it never happens when the major part is just standing, and only the minor part has moved. Then there is a tension between you standing, and you moving. Then you have become two, then you are split. That split, that inner tension between two, creates tiredness. You feel exhausted, not vitalized. You feel just as if your energy has been sucked out. You will feel it. So whenever you feel it, go deep and ask: Are you split into two? Divided? Is the effort partial? Then either stop completely; don't do it – that's better, because you are not deceiving yourself; it is honest – or, be totally in it; move into it. When you move totally into it, it has a different quality. Suddenly there is no tension, no conflict, no struggle within. Your whole being has gone into it.

And you have never gone into anything totally. You have not loved totally, you have not observed totally, you have not done anything totally – always partially. That's why your life is just moment-to-moment exhausted, you feel as if you are dying every moment – no beauty, no flowering out of it, just death. Out of lie, only death? That shows what you are doing with yourself.

Otherwise, life is every day, every moment, a new flowering; every day a new achievement, every day a new height and a new depth, every day more life. And if you can go on moment to moment moving totally in your life, death itself becomes the deepest experience of life. There is no death then. But it is difficult to move totally in anything.

At least try this **meditation**. If you can move in **meditation** totally, then you can also move in other dimensions totally.

And a total life is a religious life.

Religious life doesn't mean any ritual, doesn't mean any formalized religious worship, doesn't mean any religious affiliation; it means energy moving in its totality. And when you move totally, you become holy. Why? – because all that is known as sin is possible only when you move in parts.

You can love someone totally, but you cannot hate someone totally – that's impossible. You can be compassion totally, but you cannot be anger totally. Really, a very strange phenomenon happens. If you can, just try to be totally angry: suddenly, when the anger comes nearer and nearer to its totality, it will change into compassion. If you can try just to be angry totally, with

your full being, you will reach to the ninety-ninth degree of anger. Then if you move more, just nearing a hundred percent, suddenly you will know that the anger has disappeared. And the object of your anger has now become the object of your compassion.

Anger can never be total. I define sin as that which can be done only partially, with only one part; and I define virtue, *punya*, as that which can be done only totally. If you do it partially, it cannot be done. The sin cannot be done with your total being, and virtue cannot be done with your partial involvement. You have to move with your whole being, and when the whole being moves into something, you become holy. This is what I mean by being a religious man.

Wait, try for these eight days. The thing, the happening is positive for everyone. It is also possible for you; no one is excluded, everyone is called and invited. Be courageous and take a jump. We start with a prayer; we start with a surrender to all the universal forces. Let them be beneficent to us. Let their blessings be with us.

Enough for today.

That Art Thou, #35

Man is a periphery, but also a center. Man is a circumference, but not only that. Your body is your circumference, but not you.

This sutra is concerned with the identification of **consciousness** with the body, identification of the center with the periphery. The body is just your abode, just a house – not even a home, just a house. You are in it, but you are not it. But the mind believes itself to be the body. That is known as *adhyasa*, illusion, projection.

Why does this mind take the body as identical with it, as one with it? The nearness, the constant nearness, the intimacy between the two, and the body begins to be reflected in the mirror of the mind. Constant association – not only in this life, but of many lives – and by and by you become one with that which has been in association with you. It becomes a habit.

For millions of years **consciousness** has existed in bodies, and because of that, it is identified with the body. This identification is the only error, the only ignorance, the only sin. For the Eastern approach, this is the original sin, to be identified with the body. How to be non-identified again? How to be **aware** that you are not your body, you are not your mind? How to go in and find the forgotten center? It is always there, you are standing on it; you are it! But your eyes, your senses have taken you far away; you have gone on a journey.

... All the techniques of **meditation**, and the one which we will be doing just after the talk – *all* the techniques are really just toys to play with, because the mind goes on asking, "What to do?" So the technique supplies you: Do this. By that doing you are not going to reach the center, but by that doing, suddenly you will be exhausted. Suddenly, totally moving in that doing, the doing will stop. As I said last night, you cannot be angry totally. If you try to be totally in anger, anger will disappear and compassion will arise. You cannot be in hate totally. If you hate totally, at the climax, hate will disappear and love will arise. You can try to be in love totally; the same will happen.

If you do, in no doing can you be total – your being remains out of it. You go on doing a certain thing, your being remains out of it, it can never be total. You walk – can you walk totally? You cannot, because at a certain inner point is non-walking; it will never walk. Even if you go on to the moon, it will never go anywhere; it will remain there inside, just sitting there.

That's why if you love and your love is an act, an action, then your love, too, cannot be total. If you are "doing" love, if you are making love, love cannot be total. Because no action can be total – the being remains out. The love can be total only if you become love. It is not a doing; you *are* love. You are not making love, your very being is love. That's why hate cannot be total, because your being can never become hate. You can hate someone, but your being can never become hate; your being *can* become love.

No doing, no action can be total.

Only being can be total.

So I will suggest a method to do, and the trick – I may be allowed to call it a trick. And the trick is this, that if you go totally into it, suddenly a moment will come when all doing will cease, all effort will cease. And you will be thrown back to your center, and there will be no doing, no effort – simple existence, innocent existence, just being.

...Meditation is not doing something. But you cannot take a jump immediately into non-doing. So I suggest that you make your doing total. Move into it so deeply, and so totally that suddenly the doing drops, and you alone are left, just existing.

Just like a tree – of course **aware**, but just like a tree.

Just like a flower – **aware**, but just like a flower, existing.

Just like a stream flowing – **aware**, but just like a stream.

No mind, just you alone, no thoughts.

When there are no thoughts you cannot move from the center. You move through thoughts. Thoughts are the way towards the periphery, and no-thought is dropping back to the center.

Now I will tell you something about the technique we are going to use.

Four steps. **First step**, ten minutes fast, chaotic **breathing** with no system. This is not a yoga exercise... chaotic, anarchic. Why? – because if you use any systematic **breathing**, any rhythm, the mind can control it. Mind can control any system. Mind is the great systematizer. So we are here to break the systems, the system of the mind. So **breathe** chaotically, like a madman – fast. Take the **breath** in as much as you can and throw it out – fast, with no rhythm; so that the mind is just shocked. And **breathing** is a great device to shock the mind.

You must remember that with every emotion, **breathing** changes. And every emotion has its own system of **breathing**. When you are in love, **breathing** is relaxed; when you are angry, **breathing** can never be relaxed. When you hate someone, **breathing** is different; when you are in compassion, **breathing** is different. When you are at ease, **breathing** is so silent that you cannot even feel it; when you are tense, **breathing** cannot be silent – you can feel it.

This chaotic **breathing** belongs to no emotion. So simply by doing it you transcend emotions, the mechanism of the mind. And the mind is just thrown off; it cannot continue. Ten minutes of mad, fast **breathing**.

The **second step** is a deep **catharsis**. You have to throw yourself out – the

mind has to be thrown out. Laugh – but madly, totally; cry, weep or whatsoever comes to your mind – but madly. Jump, dance, do whatsoever comes to you; and if nothing is coming then too, try something, because mind is a long suppression. So sometimes you feel nothing is coming, start; choose anything – laugh, cry, scream, jump, dance – but do something; don't just stand there. Do something, and whatsoever you are doing, do it exaggeratedly.

The **second step** you must throw away your whole civilization, your whole culture. Just be like children with no fear – the fear of the others. Your eyes are to be closed; you have to use a blindfold.

In the third, when all the nonsense that is suppressed is thrown out, when all the madness is thrown out, you have to use a mantra. The mantra is the sound of "**Hoo, Hoo**" – meaningless. It is just a sound with no meaning attached to it – just "**Hoo.**" It is not "w-h-o"; it is "h-o-o, h-o-o." Loudly you have to make it; and dance with it, and move in it totally, so that you are exhausted completely.

And in the **fourth step**, you are not to do anything. You are just to fall down, and be as if dead.

That Art Thou, #36

The word ***witnessing*** is one of the most significant words, particularly in Eastern spiritual alchemy. This word is a key word. So we must understand what **witnessing** means.

We act, we do something, and the moment we do it we become the doer – you walk, you become the walker. But there is one more possibility – to remain a witnesser, to remain a **witness**. Walk, eat, or do whatsoever; don't be identified with the act, don't become one with the act. Remain a **witness**. Walk, eat, or do whatsoever; don't be identified with the act, don't become one with the act. Remain a **witness**, an observer, looking from afar. You are walking; remain a **witness** to your own walking, don't be identified with it. And suddenly, if you can remain in **witnessing**, you will feel the body is walking, not you. You have never walked – how can you walk? Only the body can walk.

...If you can feel this, you are separated – you have become different from the body. You have know that the center and the periphery are different. Once you know this you will be a different man – and this is not knowledge, this is not information; this is a lived experience.

So while doing **meditation** here – just now, after this, we will be doing **meditation** – you will be jumping and crying and screaming and staring at me, remain constantly a **witness**. Feel yourself jumping, screaming, crying, "**Hoo! Hoo!**" staring at me.

But remain a **witness** to the whole thing.

Know that "the body is jumping, the mind is crying, I am silently standing inside." When the body is jumping and crying and in so much movement, and you are standing still, inside, you will be thrown out of the body. Sometimes the balance will be lost, and you will be out of the body. Even if a little bit you miss the body, and your body and you go on in different directions, you will become **aware** of the deepest experience *vedanta* can teach you – or any

religion can teach you. The deepest experience is to know that "I am not the body, I am not the mind, I am the self." And ultimately even not the self – "I am the no-self, or I am the universal self."

That Art Thou, #37

Meditations, methods, techniques, systems, schools – they exist only to make you available, to create the situation in which you can become available to the second law of existence – grace.

How is it possible? What to do?

Be more conscious of the body, be more conscious of what constitutes the body. Be more conscious of the desires of the body. Be more conscious of the totality of the body, and then nothing more is needed. You will be facing the door, the closed door. Knock, and the door shall be opened unto you. And once you enter the second door, you are no longer limited to the body. You become joined with the infinite space.

That's why man is anguish – man *is* anguish, constant anguish, conflicts, tensions, anxiety, insanity. Because a very infinite space is being confined, forced to live in a very small body. The infinite is being forced to live in the finite; that creates anguish, that creates uneasiness. Unless you can be infinite again, your anguish will remain.

Man remaining as man is incurable. Man remaining as man is the basic disease, and there is no medicine to cure it.

Man is a disease.

Unless man becomes divine, he cannot be cured.

Create the distance between you and the body, and the more the distance, the nearer you will be to the divine. And this nearness goes on transforming you. Then no effort is needed to transform you; the very law of grace starts transforming you.

So remember this: *you* are not to transform you; you are only to take a turn. Then you are available for the forces of transformation – *they* will transform you. The **meditation** which will follow just now is just a turning. It is to create a turning in you, just a turning. It is not concerned with your character, it is not concerned with your morality. It is not concerned with what you have been doing – not at all. You may be a sinner – everyone is. You may be a criminal – everyone is. Some are caught, some are not caught – that's another matter.

This **meditation** is not concerned with what you are doing or with what you have been doing, no – not with your doing at all. You cannot do otherwise. As you are, all that you do naturally follows from it. So we are not going to change your doings. That's absurd, and cannot be done. And if you go on thinking that you can change your character, your action, your doings, then you are in an illusion, because if you remain as you are, available to the gravitational force, you cannot change anything. Your actions will be the same: you can change the names, but you cannot change anything substantially. Remember, in the whole life – this life at least, you don't remember the others – in this life, this whole life, you have been trying to change many things. Have you succeeded?

You have tried not to be angry. Have you succeeded? Fifty years, sixty years, seventy years... really, have you succeeded in creating a state of no-anger? You have been trying to be non-sexual, have you succeeded?

But man goes on in deceiving himself. He goes on thinking, "I will change." You cannot change as you are, because you are in a pull, in a gravitational force. You cannot do anything unless you change the law. Unless you become available to another law, you cannot change. You will remain angry, you will remain sexual, you will remain greedy. Moral teachings are just useless, just consolations. But they give you a certain ego... even the conception, "I can change myself, and if I am not changed, I have not made much effort – that's the reason. Any day I will make the necessary effort, and I will change."

No sir, you cannot change. Whatsoever you do, you cannot change. And if you become aware of this fact that just ordinary things.... One man smokes, and he goes on thinking he can change, he can stop smoking. He goes on thinking and he will go on smoking. And many times he will stop, and will start again. And if he stops smoking, then he will substitute something else for it; he will start chewing gum – it makes no difference. It makes no difference; only the thing has changed, not the mind. The mind has to be occupied somehow, so he was smoking. Smoking is an effort to be occupied. You cannot remain unoccupied, you become uneasy. One goes on smoking; it gives you a feeling of occupation, you don't feel alone. The cigarette becomes your companion, mm? This is the reason: you cannot be alone, the cigarette gives you company. You feel you are doing something – one of the reasons; there are many, because everything is multi-causal.

Everyone wants to go on feeding the body, because everyone is afraid of death, and food seems to be the antidote of death. So go on, but you cannot go on throwing food in the body. That's impossible. You can throw the food twice or thrice a day. But the mind says go on, go on feeing the body. One starts smoking, one feels one is feeding something without feeding.

So there are many reasons. You can stop smoking; then you will substitute it by something else which will do the same – the inner needs will have to be fulfilled. You cannot change *as you are*. But don't be disappointed. I am not saying you cannot be changed at all. But the change can come only if you start a journey towards another law of existence.

Change the law.

Don't change yourself.

Become unavailable to the law of gravitation.

And become available to the law of grace.

You will be changed – completely transformed.

THE MORNING **MEDITATION**

Now we shall try to become available to the law of grace. Be in a complete let-go.

Now start the **first step**: ten minutes of fast, vigorous, anarchic **breathing**. Just let yourself go totally. Move into **breathing**. Forget everything. Just be the **breathing**.

Go fast, only **breathing**. Forget everything. Just be **breathing** – fast, fast, fast.

Two minutes more. Just go mad in **breathing**. Only **breathing** remains; you are no more.

That Art Thou, #38

In **meditation** we are doing that, trying to do that – to take a jump from body **consciousness** to divine **consciousness**.

Just now, we will be doing a deep **meditation**. Remain for a few moments more, sitting.

This is a jump – a jump from the body. This process.... I must tell you what this process means. You are staring at me. If your stare is total, you will become related to me immediately through your stare. The eyes are the least material part of the body; the energy that moves through the eyes is your **consciousness**, your attention. For thirty minutes, if you are staring at me, your energy is moving towards me through the eyes. If the energy moves in a total, in a whole process – not fragmentary, not partial – you will forget your body completely.

And then you will be jumping constantly. That jumping is to help your energy to jump inside; the jumping is not just a body exercise. The body is jumping, and you are staring at me. Your jumping body, your jumping exercise will help the energy to jump inside. Sparks will come through your eyes towards me. While you are jumping, you are constantly using the sound, "**Hoo**! **Hoo**!" That too is a hammering inside. When you say, "**Hoo**," your energy moves upwards. When you say, "**Hoo**," the sound goes deep to the sex center and hammers it; and the sex energy hammered, begins to move upward. And you are jumping, and you are staring at me – this whole pattern helps you towards a jump from the body to the divine **consciousness**.

Now get ready....

That Art Thou, #39

The morning **meditation** is in four stages. For the first ten minutes you are to do fast **breathing**. Enter into existence through **breathing**, give totality and energy to **breathing**. Put your very life into **breathing**, so much so that when the **breath** goes out your very soul goes out with it, and when the **breath** comes in the whole existence comes in with it. **Breathe** so intensely that you forget everything else, only the **breathing** remains, as if you have become the **breathing**.

This intense **breathing** for ten minutes will awaken all the energies that are asleep within you. It will arouse and activate energies which you have never even touched. But miserliness won't do. Don't think, "I will **breathe** slowly – after all, if not much, at least some energy will awaken." No, it is not this way at all, because the process of awakening begins only after you have reached a certain limit. It is the same as when you heat water: it heats up to one hundred degrees and then becomes steam. Don't think that at thirty degrees the water will change a little into steam or that some of it will become

steam. No, mathematics will not work here. Water becomes steam only at one hundred degrees. Don't think that at fifty degrees at least half of it will turn into steam, no: none of it will turn into steam. It will begin to turn into steam only at one hundred degrees. And what is that one hundred degrees?

For water, it is the same everywhere. Wherever you heat water, in any corner of the world, it will become steam at one hundred degrees. Whether it is water from a pond, a river, a tap, or rainwater from the sky; it does not matter from where. The water will not say, "I am from a well, or from a river," it will just become steam at a certain degree of heat because water has no personality.

With man, there is difficulty because he has a personality. Each individual will become steam at individual temperatures – in other words, the one-hundred-degree point for each person is different. Man will also become steam only at one hundred degrees, but each man's one hundred degrees is different. So it is a slightly difficult matter – how to tell you at what point you will become steam? One thing is certain: you can find your own one-hundred-degree point. The criterion is that if you have not withheld yourself at all, then you are at *your* one hundred degrees. If you put yourself totally into your effort, if you are completely certain that you are not withholding yourself at all.... And other people have nothing to do with it, it is your own thing. Hence, others may or may not know about your intensity – that is not the question. Only you have to know that you are not withholding yourself and that you are putting yourself totally into it. If you are putting yourself totally into it, you are at one hundred degrees. Then there is nothing to worry about.

This too is possible: that your neighbor may be making more effort than you and yet may not be at his own one hundred degrees; he may still be withholding something of himself. And it is also possible that someone else may be making less effort than you and may be at one hundred degrees because he has put himself completely on the line. Hence, don't be concerned about others. You be clear within yourself whether you are putting yourself completely into it or not.

Meditation is a gamble. In all other ways of gambling we put something at stake, and in **meditation** we put ourselves at stake. **Meditation** is certainly for the gambler, not for the businessman, because a businessman's concern is that there be the least risk possible, even if the profits are small. A gambler's concern is for total profit even if there is a risk of losing everything. This is the difference between a businessman and a gambler.

Meditation is not something for the businessman; **meditation** is absolutely for the gambler. He puts himself totally at stake, come what may.

But there is certainly one difference: in the outer gambling, perhaps a gain rarely happens. I say "perhaps" because you continue to hope that it will happen – although it doesn't happen, it never happens. In outer gambling, even if you win, it is only the beginning of a greater loss. Even if you win, it is only to tempt you towards a bigger defeat. Hence, a gambler never wins; no matter how many times he wins, he is still not a winner because finally he will only lose.

The inner gambling is completely the opposite: in it, even a loss is only the beginning of some approaching win. And a meditator never loses. He loses many times, but finally he wins. Don't think that a Mahavira wins on the very first day, or a Buddha wins on the very first day, or a Mohammed or a Christ

wins the very first day. No, nobody wins on the first day. They lose badly – but finally, they win. So **breathe** intensely for ten minutes, with total energy.

Then after ten minutes of intense **breathing**, when the energy has been awakened, it is to be thrown out in whatever way it wants to come out. Your body may jump, leap, dance, weep, shout, make sounds. You may look as though you have gone completely mad, but don't stop. Give it a totally free hand and support it.

If your body wants to go completely mad, let it. Why? – because there is so much madness accumulated within you. I am telling you this for the morning, not for now. In the morning you are to go completely mad. Completely mad means that you don't carry any fear about what you are doing: "Me, shouting? I'm a professor in the college. What am I doing?" or, "I'm a doctor, and I am doing this jumping and hopping! What am I doing? What if one of my patients sees me?"

A doctor is afraid of his patient, a teacher is afraid of his student and a shopkeeper is afraid of his customer. Whatsoever your fears are, to go mad means that you drop each of those fears no matter what the fear is about. The husband is afraid of the wife and the wife is afraid of the husband. The father is afraid of the son and the son is afraid of the father: whatever your fear is, to go mad means that now you let go of all fears. You will have to fearlessly allow whatsoever wants to happen, to happen. Why? – because there is so much madness accumulated inside you.

You accumulate madnesses. The world as it is does not allow you to throw them out, so they go on accumulating every day. It is as if there is rubbish in your house and you go on hiding it and piling it up in a corner – this will make your whole house dirty. One day the house will start stinking! One day the situation will be such that there will be nothing else in your house except rubbish. Up to now this is what you are all doing with yourselves: whatever rubbish is in the mind, you go on accumulating it. Whether it is anger, dishonesty, hatred, laughter or weeping, you go on piling everything up.

Slowly, slowly this accumulation of madness will become so big that your life will be spent only in somehow controlling it to make sure that it doesn't come out; if it is exposed someone will see it. Then you become so afraid of it that you stop looking within yourself completely. The pile of rubbish grows so much that you remain very much in fear that it will be exposed.

Only those who are ready to throw out all this rubbish can enter into **meditation**. As you throw it out, everything becomes light in you.

The **second stage** is **catharsis**, throwing everything out so that a cleanliness can descend within you. Unless you gather courage, you won't be able to throw the rubbish out. But once you are able to do it you will be a totally different person. So the **second stage** is to go completely mad.

The **third stage** is to make the sound "**Hoo**." You have to make this sound "**Hoo**" as you continuously jump up and down for ten minutes. The sound "**Hoo**" is like a hammer; you have to use it like a hammer. In your body there is energy that sits right near your sex center; yoga calls it kundalini. You can give it any other name you want – scientists now call it bio-electricity. It is sitting there, and if you make the sound, "**Hoo**" deeply and strongly, it will hit that dormant energy; that sleeping energy will be activated.

The metaphor that the ancient sages have used for it is of a coiled cobra, and when it is hit it will rise with an open hood and its coil will disappear. If

the snake is totally aroused it will stand almost on its tail. Exactly in this way, this energy is lying dormant within you, and if it is hit it will start rising upwards. But this hitting must be done only after you have thrown out your inner madness. Otherwise, if it rises into the middle of all your madness, you can actually go mad. This is why many times seekers go mad. The reason for it is that they start arousing their kundalini without doing any deep cleaning. These people often go mad, and the reason for their madness is that they don't have a scientific attitude.

First, this cleansing is needed. So the first two stages are for a deep cleansing. The **first stage** is to arouse all the energies in you and the **second stage** is to throw out all the garbage which is in conflict with the aroused energies.

Then the **third stage** is to arouse the kundalini which is lying dormant within you. So for ten minutes you have to make the sound "**Hoo**" with your total intensity.

And then in the **fourth stage**, lie down like a corpse, as if you are not there at all, absolutely silent. Allow your body to be completely relaxed, as if you are dead. With closed eyes, you are simply to wait quietly inside. Much will happen...in that inner awaiting, much will happen. If you have done these first three stages totally, unique results will start happening to you.

Remember this for the morning **meditation.**

For seven or eight days, for the length of our **meditation** camp, remain in silence for as long as possible. If you can remain silent the whole time, that will be best. So be silent, remain peaceful and calm for the maximum amount of time. You will be given blindfolds, so keep your eyes covered as much as possible. Sit down anywhere by yourself; go to the jungle, and as often as you like **breathe** fast and intensely. As often as you like, anywhere on the campus, throw out, express anything you want. Even after doing the morning **meditation**, if someone feels that it was not enough time for him to throw things out, if something is still sticking with him and he is still feeling this around noontime, no problem – go under some tree and cathart.

No camp participant is to hinder anyone in any way, nor is any camp participant to talk about what anybody else is doing. Let people do what they want to do, don't stop them in any way. It would be good for you to use the same energy that you may be putting into hindering somebody else into catharting something of your own; that will be more helpful. Don't pay any attention to others; your whole attention is to be on yourself. Don't scatter your attention on others at all.

Live in silence. Only break your silence when you have something from within you to cathart. Otherwise, be in silence; no talking. No talking...take care that more and more of these eight days pass in **meditation**.

When I talk here, it is only so that you can do something. We will meet here for **meditations** three times a day, but whatever other time you can manage from the time that remains, devote it to **meditation**.

If you feel that you have become tired from the three **meditations**, lie down silently under some tree, lie down in silent waiting.

If such intense **meditations** are not possible for some friends because of old age or some sickness, I have a suggestion for them. If it is impossible, if they feel they are too ill and they won't be able to do it, or the body is so weak

that it is impossible for them, then I am giving them a technique. Whenever the **Dynamic Meditation** is going on here, they should sit down in the surrounding area. Others will be doing **Dynamic Meditation** in the middle, and they are to sit around on the periphery. This technique is only for these people, only they are only to do this.

But remember, I am giving this to those who are physically sick or old, I am not giving it to those who are spiritually sick, who will think, "Great! This spares me the trouble. Now I can sit in a corner and stay there quietly." It is not for them – because the results that the **Dynamic Meditation** will bring are incomparable. I am giving this other technique, which rates number two, to those who have no other choice; so that instead of not doing anything, they can do something.

So when the **Dynamic Meditation** is going on here, they should sit down somewhere in the clearing. And there will be so much noise, so much shouting, screaming and insanity going on here that just sitting silently, they can go on listening to the whole insanity around them. They should only listen. For thirty minutes, they should keep their whole attention only on what is happening all around them here.

Remember, you don't have to think about it – "Who is that one? Who just shouted? Was that right or not?" No, you don't have to judge and give attention to whether people are doing it right or what they shouldn't do. You are not to think: just listen. It is all beyond your control, it is all just happening; you simply have to listen to all this. Sitting or lying down, you simply have to go on silently listening.

You will be amazed to discover that if you are able to listen to all this rightly for thirty minutes, it will cleanse you too. Psychologists say that if a man watches a movie where there is a murder....

Who is this friend who goes on talking? Remove him from here! You are talking the whole time. Leave from here, just go out. Who? He is a temple priest? Take him out of here!

Psychologists say that if you are watching a movie where there is murder, bloodshed, fighting, violence and war, then just by watching all of this, your own feelings of violence and murder will evaporate; it helps you.

So if you are unable to do the **meditation** yourself, sit down silently for thirty minutes and go on listening and **watching** the whole situation quietly, as a **witness**. After thirty minutes, when everybody has stopped and is relaxing, you also **stop** and relax. But it will be easy for those people to relax because they have passed through much tension and chaos. It won't be as easy for you to relax because you have not gone through as much tension or chaos. So when everybody lies down, you also lie down and do one thing: keep your **awareness** over your navel. Inhale deeply so that your stomach inflates, and exhale so that your stomach deflates. With closed eyes, keep your **awareness** at the navel, to the rising and falling of the belly. Then, to some extent, the peace that will descend over the other people will also happen to you.

In the afternoon, in the night, whosoever feels that it is difficult for him to do the active **meditation** techniques can do it in this way, sitting all around the periphery.

It is good if some friends have brought their own blindfolds with them. Otherwise you can get them from here tomorrow morning so that you can keep your eyes blindfolded.

Before our night session ends, I would like that we leave after sitting in prayer with eyes closed for five minutes. The sage has prayed, now let us also pray. You have to close your eyes and bring both your palms together in the namaste posture. Bow down your head to the feet of the divine, and let only one feeling resonate in your heart....

Pray from your heart saying that man is very weak. "I am very weak. Alone, what can I accomplish? I need the help of the divine. I ask for the grace of the divine. I pray for thy grace, thy help...."

Open your hearts towards the divine to be filled by its grace. This prayer comes from our hearts....

Our camp begins in the hope and prayerful thrill that on its last day we will also be able not only to pray, but also to thank the divine.

Our session tonight is over.

Flight of the Alone to the Alone, #1

Psychologists say that ninety percent of our activities happen as a result of self-hypnosis. A man coughs, and suddenly many others start coughing. One man from the gathering gets up and goes to urinate, and many others follow. You don't realize that this is just hypnosis. It is nothing but your own faculty of hypnotizing yourself. **Until now you were sitting quietly, there was no trace of any coughing, but one man coughs and you are suddenly reminded of coughing. With that reminder the hypnosis catches hold of you and your throat begins to itch. Now you are bound to cough, you cannot avoid it. This was a suggestion, it functioned like a spell, and now you will follow it.**

Flight of the Alone to the Alone, #10

Osho,
In reference to the **meditation** techniques based on sounds, please explain the difference between the chaotic music played in your **Dynamic Meditation** and the shake or rock music of the west.

Your mind is in chaos. That chaos has to be brought out, acted out. Chaotic music can be helpful, so if you are **meditating** and chaotic music is played or chaotic dancing is there around you, it will help to bring out your chaos. You will flow in it, you will become unafraid of expression. And this chaotic music will hit your chaotic mind within and will bring it out. It helps.

Rock, jazz, or other music which is chaotic in a way also help something to come out, and that something is repressed sexuality. I am concerned with all your repressions. Modern music is more concerned just with your repressed sex, but there is a similarity. However, I am not concerned only with your repressed sex, I am concerned with all your repressions – sexual or not sexual.

Rock music, or other music like that, is so influential in the West because

of Christianity. Christianity has been repressing sex for twenty centuries. They have forced sex to go so deep down inside that every man has become a pervert deep down. So the West has to relieve itself of the sin that Christianity has done with man, with his mind, through music, through dance, through chaotic painting, chaotic poetry – in every dimension.

In the West mind has to be completely freed somehow from the whole centuries-long past of repression. In every way they are doing it. All that is influential today is chaotic. But sex is not the only thing, there are many other things also. Sex is the basic thing, it is very important, but there are other things also. Your anger is repressed, your sadness is repressed, even your happiness is repressed.

Man as he is, is a repressed being. He is not allowed to do anything, he has just to follow rules. He is not a free agent but just a kept slave, and the whole society is a big prison. The walls are very subtle: they are glass walls, transparent. You cannot see them, but they are, and everywhere. Your morality, your culture, your religion, they are all walls. They are transparent, you cannot see them, but whenever you want to cross them you are thrown back.

This state of mind is neurotic. The whole society is ill. That is why I so much insist on chaotic **meditation**. Relieve yourself, act out whatsoever society has forced on you, whatsoever situations have forced on you. Act them out, relieve yourself of them, go through a **catharsis**. The music helps.

Once you can throw out everything that has been repressed in you, you will become natural again, you will be a child again. And with that child many possibilities open. With you everything is closed. When you become again a child, then only can your energies be transformed. Then you are pure, innocent, and with that innocence and purity transformation is possible.

Perverted energies cannot be transformed. Natural, spontaneous energy is needed. That is why I insist so much on acting out things: so that you can throw the society out. The society has entered you very deeply. It has not left you anywhere; it has entered from everywhere. You are a citadel, and the society has entered from everywhere. Its police, its priests, they have done much to make you a slave. You are not free, and man can attain to bliss only when he becomes a total freedom.

For you to be made a total freedom the whole society has to be thrown out of you, but that doesn't mean that you are going to become anti-social. Once you throw the society out, once you become **aware** of your pure freedom inside, you can live with the society; there is no need to be anti. But then the society cannot enter into you. You can move in it, you can act in it, but then the whole thing becomes just a psychodrama – you are acting. Now the society cannot kill you, cannot make a slave of you; you are acting knowingly.

Those who become anti-social simply show that they are still bound to the same society. All the anti-social movements in the West are reactionary, not revolutionary. You are reacting to the same society, you are related to the same society in a reverse manner. You are standing on your head, that is all. You are doing shirshasana – the headstand posture – but you are the same person. Whatsoever the society is insisting upon, you are doing quite the contrary – but you are still following the society. This will not help.

If you are anti you will never be beyond the society, you will always be part of it. If the society dies, you will die. Think of what in the West they now

call the establishment – the society that is established – and the alternate societies of hippies, yippies, or others. They exist as a part of this establishment. If the establishment is dissolved, they will be nowhere. They cannot exist by themselves; they are just a reaction.

You cannot create a society of hippies by itself. Hippies can exist only as an alternate society with an establishment – just as a reaction. They cannot exist independently. So howsoever much they may think they are independent, they are not independent. The establishment is their source, their life. Once the establishment is not there, they will be at a loss where to move and what to do. Whatsoever they are doing is dictated by the establishment. They go against it, but the directions, the instructions are given by the establishment.

If the establishment says short hair, you can be long-haired. But if there is no establishment, then what to do? If the establishment says cleanliness, you can be dirty. But if there is no establishment and no fuss about cleanliness, you are nowhere. If the establishment says this, you can do that – quite the reverse – but you follow the establishment.

So anti-socials are not revolutionaries. They are reactionaries, a part and a product of the same society – those who have moved against it in bitterness.

A meditator, a sannyasin, is not anti-society, he is beyond society. He is not against the establishment, neither is he for it – but he takes it non-seriously. He knows it is just a play; he moves in it like an actor. And if you can move in the society like an actor on the stage, it never touches you; you remain beyond it. So do not be for it, do not be against it.

But how can you do it? You can do it only when you have thrown the society out of you. If it is there, then there are two paths open to you: follow it or go against it. But you are bound to it; you are in bondage. First one has to clean oneself of society, then for the first time you become an individual. Right now you are not, you are just a social unit.

When the society is thrown out, when its entire presence is thrown out, you are again back to your childhood: you have become innocent. And this innocence is deeper than that which any child can have, because you know the fall as well and now you have risen. It is a resurrection. You have experienced, you have known the whole nonsense. Now you are again pure. This purity becomes the temple for the divine.

Once you can throw the society out of you, without any bitterness, without going against it or being involved in any reaction... if you can simply throw society out of you, the divine can enter into you.

With society in, the divine will remain out; with society out, the divine can enter – because the divine means existence. Society is a human, local phenomenon. Existence is greater, infinite. It is not concerned with man, morals, traditions, it is concerned with the very roots of being.

One has to be beyond society, not against it, remember. And this chaotic method helps you. It is a **catharsis**.

The Book of Secrets, #28

Atheists are all alike. They don't have any scripture, they don't have any church. When they don't have any positive attitude there is nothing to differ

about, a simple no is enough. The same has happened about techniques: "no" has only one technique, "yes" has one hundred and twelve, or many more even are possible. You can create new combinations.

Someone has said that the method I teach, the **dynamic** method of **meditation**, is not included in these one hundred and twelve methods. It is not included because it is a new combination, but all that is in it is there in the hundred and twelve methods. Some parts are in one technique, some other part is in some other technique. These hundred and twelve are the basic methods. You can create thousands out of them. There is no end to it. Any number of combinations is possible.

The Book of Secrets, #36

There are two or three important things to be mentioned. The very first day I asked you to remain cheerful, joyful, happy and laughing; to laugh as much as you could – even without any reason. But one thing I had left out knowingly. I had not asked you not to laugh without any reason while I am speaking. This part I had left out knowingly. I wanted to discover those three or four so-called intelligent ones that must have certainly come here – they would laugh even while I am speaking! And due to their laughter, they would be deprived of understanding what I am saying and would hinder others also. And my inference is not incorrect.

Three or four "intelligent" people are here – one or two of them are from Punjab. I used to hear that people in Punjab have a little extra intelligence, but I had never believed in it. Even now I do not believe it, though those two Punjabi friends are trying hard to make me believe in it! That is alright, but I had never thought that in their company two or three Gujaratis would also do the same! There was no hope for much intelligence from the Gujaratis, but they are competing with the Punjabis.

Even in idiocy there is competition! And remember, it is always easy to move to one extreme, but the question is of staying in the middle. Either people will sit keeping their faces and features corpse-like, or they will start expressing cheerfulness idiotically. That too is not cheerfulness.

If you make loud sounds without any reason while I am speaking, you have no idea what you are doing. You are only attracting people's attention, telling them that you are also here. That is not showing wisdom and it is not going to benefit your meditation in any way. When I am speaking, that is the time to become silent and quiet, putting aside all the activities of your mind so that what I am saying may penetrate you. If I am saying something and you laugh loudly without any reason, then whatsoever was entering in will be pushed out by the force of your laughter. You threw it out. So move a little thoughtfully. If you don't move thoughtfully you will never be able to go deeper.

The second thing: yesterday I had sent instructions that only during morning meditation you can undress completely if you feel like it – it is useful. But it is not useful at all during the afternoon kirtan, devotional singing and dancing, and the meditation at night. For me, neither clothes nor nudity are of any significance – take note of it. Many times it is misunderstood. Many

times it is felt that perhaps I am saying that if you become naked you attain liberation. It is not so easy, otherwise all the birds and animals would have been liberated by now. And if liberation is just withheld because of wearing clothes, then there is not much difficulty in making the whole world liberated by making it naked. No, it is not so easy and so cheap.

When I say that in some moment during meditation, if you feel that your clothes are obstructing you – in the movements of your body, in the expression – remove your clothes; then nakedness will be helpful. But there might be some fools, in fact there are.... Some fools cling to clothing, and some fools start clinging to nudity. They think that now that they are standing naked nothing else remains to be done. So I see some one or two persons, who do not do any steps of the meditation either, just standing naked – and they think this is enough.

Nothing is going to happen just by becoming naked. And I have no emphasis on nakedness – both the emphases are the same. Some people think that if you remove all the clothes from your body, your life is finished; and some think that if you remove all your clothes, you attain everything – their minds also attach great value to clothing. The types are similar. People covered by clothes and the naked monks – they are similar, their minds are the same, there is no great difference between the two. They both believe that clothes are important.

I do not tell you to remove your clothes because in being naked you will attain liberation. Naked you already are – under your clothes you are naked. What difference is it going to make whether you are naked without your clothes or you are naked within your clothes? When I permit you to take off your clothes, it means if and when, during meditation, you feel the usefulness of removing clothes, when your body energy awakens, when your bioenergy awakens due to the deep hammering from your breathing and you feel that clothes are hindering you in any way, only then take off your clothes; otherwise there is no sense in doing so. And there is no need at all to take off your clothes in the afternoon kirtan, nor is there any need to do so in the meditation at night. And if anybody persists during afternoon kirtan or the nighttime meditation, we will have him removed from the campus.

In the morning meditation it has a scientific basis. When there is deep breathing and the body energy starts arising vigorously, the clothing may create a hindrance. Then it is fine to remove your clothes. And then during the second step of this meditation, where I am telling you to drop all kinds of suppression and not to refrain from anything your body-mind feels like doing, then if it feels like taking off the clothing, do so. But there is no need in the kirtan or in the night meditation.

Do not make nudity a doctrine; nudity is a device.

The third thing: some Western men and women sannyasins might be taking a bath naked at the well, then some Indian friends crowd there to watch them. Don't be so foolish. If you want to bathe naked, do so. But when someone else is taking a bath naked and you go to watch them, you are only demonstrating your numerous suppressed and sick attitudes.

There are two types of mad people. One mad type is made up of those who want to watch others naked; and there is also the other type who want to show themselves naked. Psychology has different names for the sicknesses of all these mad people. In the West, they have many cases in the courts against

such people who suddenly expose themselves to somebody. They are called exhibitionists. Two or three such friends have arrived here; their whole joy seems to be that others should see their bodies. And usually these are people whose bodies are not worth seeing. If they were worth seeing people would come to them to see their bodies. Those whose bodies are not worth seeing are the people who stand naked in a crowd; nobody goes to see them, but they think at least this way someone may see them. Such people with these sicknesses have no reason to be here.

And then there are some people who engage themselves in watching others when they are naked. They are also sick! If you have a liking for someone, if you are in love with someone and there is such a close intimacy, then the clothes drop on their own and they are naked. But in that love they do not feel naked, they feel closer; the obstruction of the clothes has gone. But to just go and watch someone who is naked and with whom you have no loving intimacy is very dirty and mean and speaks only of your hidden sickness.

While I was coming here, with me in the car was one English sannyasin, Vivek. When the car stopped at a corner, four or five donkeys came and stood by the car. I asked Vivek whether in England there were bigger donkeys than these standing here or were they the same as these? She replied, "Slightly bigger." I did not say anything else to her, because I was just joking. But then yesterday I was informed that people are gathering in a crowd near the well when people are bathing. So I am going to tell her today that she was mistaken, it is difficult to compete with India; the donkeys are bigger in India.

The fourth thing: after the thirty minutes of the meditation, when I ask you to be quiet, to be silent, then if you are unable to become quiet and silent it only means that you are not doing any meditation, you are just hysterical. Understand this difference clearly. When I say, "Breathe fast and intensely for ten minutes," you should be your own master and be able to do so. When I say, "Go mad for ten minutes," you should have the mastery to go mad also – you are being mad decisively, madness is not taking you over. You are throwing out the suppressions from within yourself, at your will. And when I say, "Make the hammering sound of 'Hoo-Hoo' for ten minutes," you are doing it – it should not catch hold of you, otherwise you have become a slave. **And then when I say, "Stop completely!" one who cannot stop is hysterical. It means that the matter is not under his control, now he is unable to stop it; he is going on shouting, he is going on crying. It means crying has overpowered him.**

This will not do. Such a person is sick, he is not meditating.

Meditation means, you are to establish your mastery. And if this mastery cannot be established then there would be no difference between hysteria and meditation. So when I say "Stop!" you are to stop at once. Even a moment's delay in it shows that you have lost your mastery, and whatever you were doing in that moment has become the master. If you were shouting, it has caught you and you are unable to stop it. If shouting catches you and you are unable to drop it, then you won't be able to enter into peace.

Mastery leads you into peace.

There are three or four persons who simply do not stop even after I have asked everyone to stop. They think that they have gone so deep in meditation, now how can they stop? You have not gone into meditation!

And if this is done again today I shall ask for them to be removed, because they need medical treatment, not meditation. And after thirty minutes, when you think that now a cough is coming or something else like that, please don't be confused. Coughing is an infectious phenomenon. One person coughs, and then five to ten idiots follow him. The first person's coughing may have been genuine, but the other five to ten persons are simply following him. Did you notice last night – the coughing also stopped? Now how did this happen? When I asked you not to even cough, how did it stop? Because it was false.

Coughing is also not permitted. Just try experimenting with it; you won't die by not coughing for ten minutes. You have no idea how many tricks your mind plays. The mind says, "A really bad cough is forcing its way, I will cough just slightly." You succeeded in hindering it slightly, but you coughed. You thought, "But what can I do? – coughing is compulsive." No, it is not compulsive.

Do you notice that when I speak here for one and a half hours that you do not cough even once, and when I ask you to be quiet for ten minutes, you are suddenly overpowered by coughing? If the coughing was genuine, it should have been present in the same proportion throughout the period. But it is not so. You are sitting in a movie house, and there will be no coughing for three hours. What really happens? Then you go to a temple and the coughing takes over! Are there some cough germs sitting in the temple or what? Coughing in a movie house can be understood, there certainly are germs there in abundance. But it happens in the temple, where everything is spotless, clean.

The reason is psychological. This coughing that comes to you is not physical, it is mental. Stop it! Stop it absolutely! What can really go wrong in ten minutes? At the most you may die...although it has never been heard of that someone did not cough for ten minutes and died because of it. One may have died because of coughing for ten minutes, but never because of not coughing for ten minutes. Please be kind, stop it completely. Just be a corpse for those ten minutes.

When I say, "Stop!" stop completely; just freeze. Otherwise all is useless. The energy arises but it does not get an opportunity to work on you; and you, having happily dissipated it in coughing and the like, return home. Then you come to tell me that nothing happened! You coughed – is that not enough to happen? They come to tell me that meditation did not happen to them, and I know that they were coughing the whole time. Now even the poor meditation is being blamed!

Establish a little mastery. When I say, "Quiet," then there should be such a pindrop silence here as if not a single person is here, as if all have disappeared. Only then the results....

Also, when I begin to speak in English you are not to get up. Just sit down where you are. Behave at least with some understanding. When I am speaking in Hindi, those who do not understand Hindi are sitting peacefully. And when I begin to speak in English, those who do not understand English simply get up and leave. This indicates great impatience and idiocy.

There are about fifty Western friends here. They are also here sitting and listening. Just look at their faces. When I am speaking in Hindi, just look at their faces. They seem to be understanding even more deeply than you are.

Why? They do not understand the language at all, but they have this much patience – "We may not be able to understand, but something significant is being said; so let us just sit quietly and hear it." They are not able to understand, but this silence of one hour will definitely be beneficial. They will not be able to understand, yet being patient for one hour is nothing but meditation. **But no sooner do I begin to speak in English than you are up and moving. It means that neither you have any patience, nor is silent awaiting happening, nor have you any concern about the disturbance you cause to others. Please think!**

A poet friend of mine, an Urdu poet, had been to Sweden. He was telling me that when he would recite his poems in Urdu nobody would understand, but thousands of people would be sitting silently. He told me, "I was very surprised. I had thought that nobody would come to listen to me, or if they did, they would soon go away." So he asked them, "You don't understand the language, so how can you sit so silently while I am reciting?" They replied, "This is true that we don't understand what you are saying, but when you are reciting with such feeling we do understand your eyes, your gestures, the movements of your hands, and we know that something very significant and deep is being said. At least we can show that much courtesy so as not to disturb you in that feeling, that state of yours."

So this won't do! At night, I see some outsiders come here, and the moment I begin to speak in English they start leaving. Tonight no one will be allowed to leave like that. If someone gets up to leave near you, immediately ask him to sit down. And if they still leave, from tomorrow night onwards I am not going to allow them in here. I shall announce before I begin to speak in Hindi that those who want to leave during the English part should leave now.

Life needs to be given a discipline, an orderliness, otherwise nothing will happen.

Enough for today.

Finger Pointing to the Moon, #6

One whose lust to live is finished can be free from life. One who becomes free from life becomes a jivanamukta – then he is liberated while living. Then here and now he is with us but he is not like us. He too is sitting, rising, eating, drinking, walking, sleeping, but the very quality of all these activities is transformed. Doing everything as we do, he is still not doing what we do. This world as we see it remains the same but it looks different to him – his angle of perception is changed; the center in him that is seeing is changed; for him the whole world is transformed. The definition of and indications about such a liberation while living is in these aphorisms. We shall try to understand them one after the other.

One who never knows any difference through intellect between jiva, the embodied soul, and Brahman...

...Those few friends who are under the influence of coughing should leave from here immediately. Or else stop coughing and remain seated. But both things together won't do.

One who never knows any difference through intellect between jiva, the embodied soul, and Brahman, or between Brahman and nature, the creation, is called a jivanamukta, the one who is liberated while living.

The first characteristic: one who does not see through his intellect any difference between the soul that is hidden within oneself and the Brahman that is hidden within creation, is a jivanamukta.

Finger Pointing to the Moon, #13

No understanding will be complete and deep until it penetrates to your very inner being. Only when you make a decision does understanding penetrate to your inner being. The decision is the door.

Even small decisions are very revolutionary. What is important is not what you decided but that you made a decision. In making a decision your being becomes integrated. The moment you make a decision you become a different man. That decision can be very trivial.

I ask you not to cough for ten minutes. It appears very inhuman: you feel like coughing and I am preventing you from doing so. It looks like wickedness. You are attending a meeting and I tell you you are not to cough at all, to stop it altogether. But you have no idea...even such a small decision on your part gives birth to the soul within you. If you decide not to cough for ten minutes, and if you are successful in not coughing, a wave of joy passes throughout your body; you come to know that you can carry through a decision to completion.

Sneezing and coughing are very nasty things: if you try to prevent them, they persist with greater force. If you try to prevent them, your whole attention becomes centered on them. If you try to prevent them, they rebel. They seem to tell you, "You have never done this before. What is this new whim? What is the matter? So far our relationship has been that you have never prevented me when I came. Before this, even if I had not come and somebody else was coughing, you would begin to clear your throat also. Even though you were not coughing, you would just become infected by others, as it were. What has happened now?"

But if you can prevent your coughing even for ten minutes your relationship with your body will already begin to change, with this small decision.

For example, I call out to you: "Stop!" Gurdjieff has made great use of it in meditations. He had given it a separate name: the stop meditation. When you are ready some time we will do that complete experiment. When I ask you to stop.... In this stopping I am not at this point putting much pressure on you. Gurdjieff also used to say, "Stop!" but it meant that whatever was the position, the situation of your body, it had to stay as it was. If you were dancing and one foot was in the air and another on the ground, you had to stop just like that. Or

if your neck was bent one way, or your body was twisted, it had to remain in that position, no changes or adjustments of the body were to be made at all. The body may fall down flat, but you are not to make any change to its position. And if it happens that one foot is a little twisted and you fall down, you straighten it and then lie down – no, make no change to its position either. Gurdjieff called this the stop meditation. Thousands of people had deep experiences through it.

This is a very valuable experiment, just stopping suddenly. And if one deceives, there is no question of anyone else, it is purely deceiving your own self. If one of your legs is in the air and you quietly bring it down, who is watching you? Nobody is watching anybody. But you lost an opportunity. There is no need; it is your leg, you can put it where you like. But within you, you lost an opportunity. Here it was possible to change the relationship between the soul and the body, where the soul could have won over the body and confirmed that the soul is the master. If you carefully brought your leg down to a comfortable position and declared to the world, "Look, I am doing the stop meditation," then you are not deceiving anybody else, your own body has deceived you.

Small decisions, very small decisions can also bring forth great results. The question is not of size, the question is of your decision, of decisiveness. Then your understanding will slowly go deeper within you.

So whatever I am saying to you, you should not only listen to it but also put it into practice.

Finger Pointing to the Moon, #15

Tomorrow morning we will do the **meditation**.

There will be four stages of ten minutes each.

In the **first stage** of **breathing**, let it be as intense and fast as you can make it, like the bellows of a blacksmith. **Breathing**, and only **breathing**, should remain.

The **second stage** of ten minutes will be for the **catharsis** of emotions. Whatever is lying repressed inside – pain, tears, screaming, shouting, anger, violence – all this has to be thrown out. And you are not only to think about it but to throw it out through the body. Let your body do whatever it wants to do in the moment, so that the weight of all this falls away from you.

In the **third stage** use the mantra "**Hoo**." Do it so loudly that it reverberates with a great echo. You have to throw the sound of "**Hoo**" outside. The effect of this sound "**Hoo**" is like a hammer on the kundalini. When the kundalini energy is hit inside, it begins to rise upwards. You will experience it for yourself. As the kundalini is struck, you will feel as if powerful storms of energy inside you are beginning to rise upwards. And with their rising, you begin to enter into another world.

In the **fourth stage** there will be silence for ten minutes, complete silence, in which the meeting with the divine will take place.

Now we will meet in the morning.

The Voice of Silence, #1

We can attain to two types of peace: the one which comes naturally after a storm, and the second, which is brought about through effort, without a storm.

People constantly tell me that they have never come across my type of meditation before. People generally meditate with their eyes shut, sitting quietly in the lotus posture. What type of meditation is this where people dance, scream and jump around as if they have gone mad? I tell them that this is the silence which comes after the storm. Those who sit down and shut their eyes are avoiding the storm, and without the storm there can be no experience of silence. And even if those who avoid the storm experience silence, that silence is hollow, lifeless, cultivated from without. The storm will go on raging inside them. Jump into the storm, become one with it! What is there to be afraid of? Live out the storm! It will pass, but it will be followed by a moment of silence. And if we are awake in that moment, then the door to the eternal will open.

So there can be two types of peace. It can be cultivated; you can sit down like a statue and practice it. Please understand: you see Buddha sitting under the bodhi tree, but perhaps you don't realize that six years of fierce storms preceded this. We don't have any statues from that time, because the sculptures were made by people who had no understanding. Otherwise the first statue of him would have shown that, would have captured the moment of Buddha's storm. For six years Buddha lived through fierce storms. We have forgotten this! We have only focused on the other end when Buddha has already attained peace.

So what do we do? Right from the start we go and sit down under a tree like Buddha! Our buddhahood is totally false and imitative; it is a joke. It cannot be real, because the real moment, the valuable moment, the first part is missing. Where is the storm that has to precede the birth of the Buddha, the storm that has to rage before the birth of this tranquil consciousness under the bodhi tree, the storm that has to pass before the birth of the unwavering flame of the lamp, the storm that has to precede the descent of the great light and the immense silence? Where are those six years of Buddha's wandering like a madman, knocking and searching at each and every door, surrendering himself at the feet of every master he can find, trying out each and every path, facing all kinds of anguish and suffering – where is all this? If you immediately sit down under the bodhi tree, nothing will happen and you will be just a fake Buddha. You can sit down; everything is possible through practice. You can practice sitting down quietly – but inside? Inside there will be no peace.

It can also happen that inside too you may experience a certain amount of peace, that you may succeed in creating a kind of stupor – but this is not peace. It will be a type of a self-hypnosis, but you will be lost in a kind of a sleep. This sleep may be very pleasant, you will at least get some rest out of it, but it is not a spiritual peace. There is no aliveness in this sleep; it is merely a rest, and that too an enforced one, born through practice. It is not a spontaneous peace coming from within, it is a peace imposed from the outside.

We can create this kind of a peace, but then there will be no joy in our lives, no dance, no beauty. Life will not have the freshness of the morning dew, it will not have the silence of the stars in the night. And our eyes will not shower with flowers, like those which blossom spontaneously on the trees. This will not happen. We will become rigid, like stone statues with no

movement; with no turmoil but with no peace either.

Keep this in mind: you cannot bypass anything that is a part of life's natural process, you cannot bypass any experience of life. If you leave any experience out, you will have to return and complete it. There are no shortcuts in life, you cannot bypass certain things and still grow. Avoid the storm, and you will never be able to know the peace which follows it.

The sutra says:

Look for the flower to bloom
in the silence that follows the storm;
not till then.

Even if you manage to make some flower bloom before that, it will be a paper flower; it will not be a flower of the soul, it will not be a real one. You can have a flower in full bloom, there are plenty of paper flowers available in the market. Nowadays, you can even get plastic ones; they last even longer. Once you have purchased them, they last forever. The flowers which you get from the scriptures are paper flowers. You may even put them close to your heart and go and sit under a bodhi tree, but no flower will bloom within you. The flower will simply not bloom without the storm. Only storms and tempests can give birth to such a flower; it derives its energy from the power of the storm, and when the storm has passed, then the energy that it leaves behind is what becomes the real flower.

So don't be in a hurry. And don't try to escape from the storm, don't run away from the world; only then can the flower of nirvana be born. This may sound paradoxical. This is why it is very easy to misunderstand what I say. But I say to you: this is not paradoxical, this is the essential law of life.

Don't escape from the world. If you are looking for real nirvana, don't run away from the prison but live through the experience of it. The deeper the pain of the prison chains, the more bliss you will experience when they drop away. Experience the suffering of the prison to the full. This suffering will purify you, will refine you, will wash you clean. After going through this suffering you will become like gold; the impurities will have burned away, and you will emerge as pure, solid gold. The liberation that you will experience when you leave the prison cannot be experienced by someone who has fled from it. He can be out of it, he can be free from the chains, but he cannot experience liberation. He will have to return to the prison.

Those who try to attain to nirvana by running away from the world have to return to it again and again. One of the fundamental reasons why you return to the world again and again is because you have always tried to avoid its experiences. You are just like those children who try to avoid going through all the steps of a mathematical sum and instead look up the answer in the back of the textbook, and memorize it. The answer is perfectly correct, but for the child it is absolutely wrong. There is nothing wrong with the answer, the experts have written it – but only after solving the mathematical question for themselves. But the child did not go through all those mathematical steps, so even if he gives the correct answer it will be a false one, a fake.

The answer which arises from going through the complete process, the peace which comes after living through the storm, the nirvana that comes after living through the world, the sannyas which comes after all this, is the real

one. But we behave just like those naughty children; we steal answers from the scriptures, and think the answers are ours! And it is true that those answers are correct but even then, they are not right for you. Your answer is correct only when it has come out of your own experience.

Now I am not saying that the scriptures are wrong. Those answers which have been written down at the end of the mathematics textbook are absolutely right. In the same way the scriptures are right, but they are right for whosoever went through all the necessary mathematical steps, through the whole process of solving the question, and then arrived at the answer – and did not peep at it first! On the day you arrive at the answer, then it is important to turn to the back of the book and look up the answer, because then the answer at the back of the book will assure you that you have arrived at the truth. The book will bear witness to it.

When you have had your own experience, then if you read the scriptures you will feel that what they have to say is correct, that the path you are walking on is the right one. Others have done likewise, and the scriptures are a witness to it. But don't ever steal from the scriptures, don't learn by memorizing; otherwise the whole thing will become useless.

Don't try to avoid the opposite. This does not mean that you become lost forever in the opposite. This is being said so that you can transcend the opposite.

Look for the flower to bloom
in the silence that follows the storm;
not till then.

Waiting! You don't have to do anything, all you have to do is to go through the storm thoroughly, and when the storm is over, drop worrying about the storm. That which has become the past is gone. You don't have to do anything now. In the silence which dawns after the storm only waiting is needed – and the flower will bloom.

That is why the type of meditation which I am giving to you here has the essence of this sutra in it. For thirty minutes you have to go through a fierce storm. Become as mad as you possibly can. And after thirty minutes you have to do nothing; you have only to wait in complete silence. If you have been able to generate a real storm in those thirty minutes, then a peace will descend, unlike anything you have ever known before. But if your storm was weak and feeble, the peace which follows will have the same quality. If your storm was half-hearted, not real, then the peace will also be false. The quality of your silence will depend on the quality of the thirty minutes of storm.

A friend has told me about someone who was simply a spectator, who did not take part in the thirty minutes of storm but just stood around silently watching everyone else while they were in the throes of the storm. And later on, when everyone closed their eyes, he also closed his eyes. And then he sent word to me that nothing had happened, even though he had remained with closed eyes for those ten minutes.

Who has told you that something will happen if you close your eyes for ten minutes? You have skipped the storm and kept your eyes shut for ten minutes – that is all. And you think that because it is happening to everyone

else, it will automatically happen to you too!

Nothing will happen by simply shutting your eyes. What happens is because of those thirty minutes of storm. The depth of peace will be in proportion to how authentic the storm inside you was. The depth of the valley of silence you enter will depend on the heights of the storm you reached. The proportion is always equal.

That is why it all depends on you. Even a little withholding during those thirty minutes will ruin everything. That's why I observe that many of you shake and move as if you would rather not have had to do it. No doubt you would have liked it if I had told you not to shake at all.

But you can't even do that! When I do tell you not to make any movement whatsoever, somebody feels like coughing, someone wants to scratch, somebody wants to do this or that. This happens because you have not let the storm rage fully during those thirty minutes, and some of it is still left inside. When it is time to give vent to it, you withhold. When it is time to stop, it begins to come out.

What problems you manage to create for yourselves! When I tell you to do whatever you feel like doing for thirty minutes; to jump, to shout, to dance – whatever you feel like doing – then do it, don't stop! Let each and every pore of your body dance, let each and every part of you go mad. Then you won't have to create the calm which follows; it will be the natural result of the storm, it will be its reflection. And all you have to do in that silence is wait – simply wait. In that silence the flower will bloom; not before it.

It shall grow, it will shoot up,
it will make branches and leaves and form buds,
while the storm continues,
while the battle lasts.

When you are passing through the storm, don't think that it is the enemy of the flower.

It shall grow, it will shoot up,
it will make branches and leaves and form buds,
while the storm continues,
while the battle lasts.

Then the seed of peace begins to sprout. It doesn't happen suddenly. During the storm the seed has also been growing.

But not till the whole personality of the man
is dissolved and melted –
not until it is held by the divine fragment
which has created it, as a mere subject
for grave experiment and experience –
not until the whole nature has yielded
and become subject unto its higher Self,
can the bloom open.

Even during the storm, the seed is growing. Buried in darkness, it lies

within the earth's womb. Then it begins opening up, sprouting, rising towards the sky, growing branches and forming leaves. But the flower will bloom only when the storm has melted down and dissolved your personality completely, when the storm has shaken you up completely. Whatever sickness you had inside you, whatever anguish, whatever violence and anger, the storm has to carry all that away with it – it has to cleanse you completely. Whatever sickness you had inside you has to be dissolved and destroyed in the storm. Then, in the final moment, the flower blooms.

You don't get destroyed in this storm. Only the lower reality in you, only that falls away and is destroyed. In this storm it is not your soul that is destroyed. It is your ego. And it is the ego that is the hindrance in the storm.

Just think about it: when you believe that you are a university professor, or a minister of some state government or a well-known doctor, or a big industrialist – how can you possibly dance? You think, "I have a reputation to maintain, how can I go around shouting, crying and weeping? How can such an intelligent person as I am do such childish things? A respectable person like me cannot perform these mad acts."

Now who is creating obstacles? It is the ego putting obstacles in the way of the storm. Why? Because the ego is afraid that the storm will burn it away. You won't disappear, but your ego will. Your reputation, your respectability, your position, your titles – they will all be carried away by the storm.

Your ego is afraid. That lowest part, your personality, is afraid of the storm. That lowest part is the one that tells you to keep on sitting quietly and let the flower bloom by itself. It knows that the flower will not bloom that way, no matter how long you keep on sitting. No matter how long you may sit, the flower will not bloom that way. For the sake of the flower, you need to put that lowest part, the personality, at stake – because it is precisely the personality that is the obstacle.

The storm will carry away all that is false in you. And after the storm, only whatsoever is best in you, whatsoever is eternal, will remain. And what will remain is the blooming of the flower.

Then will come a calm
such as comes in a tropical country
after the heavy rain.
And in the deep silence
the mysterious event will occur
which will prove that the way has been found.

Then a calm comes, a calm like the one that descends in a tropical country after the heavy rains. And in that deep silence occurs the mysterious event which proves that the way has been found. There is no way to prove this occurrence until it has actually happened.

People come to me and ask how they will know that they have actually had the experience if it happens to them. If the state of fulfillment is reached, if their meditation comes to fruition – if it is complete and self-realization is attained – how will they know that it has actually happened?

So then I ask them, "When a thorn gets stuck in your foot, how do you know whether a thorn is stuck in your foot or not? Only your pain bears witness to it."

It is just like when you feel pain if a thorn gets stuck in your foot, and with the removal of the thorn you feel a release from the pain. Both of these experiences are purely personal, they happen to you. When the inner happening occurs, it is just like this: all of life's anguish is extinguished, all burdens disappear. You have wings and become as light as a butterfly. Nothing remains, no past and no future; no worry, no pain – only pure existence. You won't need to go and ask someone else to confirm whether it has happened to you or not. When it happens, you will immediately know that it has happened. Then, even if the whole world tells you that it has not happened, you can laugh at it.

The Voice of Silence, #8

Let me tell you how these lies become deeply ingrained in us. A friend came to see me. He said, "You tell us to go completely mad in the **second stage** of **Dynamic Meditation**, so I dance, jump, shriek, weep and so on, but it has just occurred to me today that all I am doing is nothing but pretending. I am not really crying, I am not really dancing or shouting or jumping. In fact, all I am doing is utterly false." It took this fellow three days to realize it! This is what I mean when I say how lies become so deeply ingrained in us. For three days he was dancing and jumping around. After three days it struck him that whatever he was doing was utterly false. But still he realized in time – his personality structure has not as yet become so solid. It should take you only a second to realize, "What is all this I am doing?"

And no matter what you do, no matter how much you may jump and dance, if it is false it will be just a physical exercise. Of course you will feel good after doing it, just as you feel good after doing some exercise. But it will not be **meditation**. **Meditation** only happens after the authentic in you starts to emerge.

But there is a difficulty. From our very childhood we are told, "Don't cry." Especially men have been told never to cry under any circumstances. So they have simply forgotten the art of crying. They have been made to understand that to cry is to be a weakling, that only women cry – as if crying is only the prerogative of women, as if men do not have the right to cry! If this were true, then why has God made tears? Why has he made tear glands behind the eyes of men? And if men have been given them as well, then what is their purpose? But no, each boy is told that he is doing a girlish thing – as if he were committing some sin. And the funny thing about all this is that even women and mothers will say, "Stop behaving like a woman!" – as if this is something bad which only women can do. Do women have the sole copyright on bad behavior?

Society's whole emphasis is on making men hard. They have to be made hard so that they can be cruel, so that they are able to fight, kill and beat others. If a man cries, if he is mellow and gentle, he will not be able to do all these things. Then, if he is sent to fight in a war with a gun in his hand, he will start crying and exclaim, "How can I kill a human being? It is not right to kill." So a man must be made hard, as hard as a stone. His soul must be destroyed completely. That is why he is brainwashed in this way: his ego is

persuaded by calling on his manhood. He is told that he is a man, that he should not cry, that weeping is for girls.

And whenever men come across tough women, they praise them to the skies! They say, "Look, what a tough woman! She is like the Queen of Jhansi!" – as if being hard is something to be proud of. A woman who has gone wrong – and they praise her to the skies! But if by some chance a man proves to be gentle, they ridicule him by calling him womanish.

Men have been brainwashed, prepared for war. That is why you are not able to weep. Your tears have dried up. For years together you have not wept, your tear glands have become lifeless. Even if you scream and cry out, tears do not come! But I would like your tear glands to be reactivated; you should be able to cry. Once those blocked tears find their way out, they will wash away those three decades of personality that society has imposed upon you, and you will return to those moments of your childhood of thirty, forty years ago when you were a small child, when you were able to weep and nobody taunted you for behaving like a girl. You will return to those moments. If your tears are able to flow, if real tears flow, tears that come from within, you will find that your personality has fallen away. You will that find you have become very light, you will find an opening has been created.

That's why I lay so much emphasis on crying, shouting, laughing – because everything has been taken away from you. You cannot even laugh wholeheartedly, because people say that to laugh so loudly is very impolite. See how badly they have damaged man? – to laugh joyously is considered to be bad manners. If four people are seen laughing happily together, people will give them such looks – as if to say that they are country bumpkins! Not educated – country bumpkins! Yes, you can smile politely, but make sure you don't make any noise. It is like telling a waterfall to move quietly and stop its uproar, like telling the winds that they should blow in such a way that they do not make any sound amongst the leaves.

When you laugh exuberantly you don't realize how much all the rubbish accumulated inside you is also being swept away with your laughter. But since you cannot even laugh properly that rubbish remains stuck inside. Right now you are not being allowed to express anything wholeheartedly. And the reason is very simple: if you were to express yourself wholeheartedly then the society would not be able to make you its servant.

If your nature is totally suppressed, you can be easily made a slave. But if, on the other hand, you give expression to your nature in all its dimensions, you will be so fresh and alive that no power on this earth can make you its slave. And society wants you to be a slave and not a master. Yes, a slave! You should dance to its tune, do exactly as you are told. If you are asked to sit down, then you should sit; if you are asked to stand, then you must stand. But above all, you should never be allowed to be free, to do as you please – because a free person will become a rebel. That's why society takes all your freedom away from you and puts a shield around you. Then, once you are stuck behind that shield, even if you want to laugh or cry, you cannot, because it won't move even an inch to give you enough space to do so.

Once a woman was brought to me. Her husband had died, and she had been having fits of hysteria for the last three months, fainting fits. After seeing her, I asked whether she had wept or not when her husband died. The people

who had brought her to me praised her highly and said, "Sir, she is a very brave woman, a very intelligent woman, a university professor. She did not cry at all."

I replied, "These hysterical fits are a result of this. And you foolish people must have praised her for putting on such a brave face, saying, 'Look how brave she is, what a strong heart she has,' and so on."

Can a heart ever be strong? The beauty of the heart, its strength, lies in its very softness. It is as delicate as a flower. What do you mean by a strong heart? Is it some sort of a flower that is made out of stone?

They all showered praises on her, and turned her into a hysteric. And nobody ever thinks about who will have to face the consequences of these foolish acts. The woman kept fainting, and she could not cry.

I told her, "Don't get taken in by what these foolish people are saying. Please cry if you feel like it. Being a professor does not mean that you are no longer a woman."

But she was a great professor, head of a department. How could she cry? She was intelligent. Is there any conflict between intelligence and crying? An intelligent person will cry from deep within the heart – that's the only difference.

She replied, "What are you saying? – that I should have wept?"

I said, "Yes, you should have wept. The person you loved, the person who gave you happiness is gone. Do you think someone else should receive this sorrow? You did not give your happiness to someone else; who do you think should receive your sorrow? This world is a duality; you received happiness and now you will have to receive sorrow. Only then will both sides be balanced, only then will there be an equilibrium. So cry your heart out, roll on the ground, lament!"

She said, "What are you saying?"

I replied, "So then this hysteria will continue." This hysteria was an overflow, caused by what had been forcibly suppressed. "The sorrow which is not being allowed to flow out of you is strangling your nervous system, is taking hold of your nervous system. You are in exactly the same state as a car would be if its accelerator and brakes were put on at the same time. The condition that car would be in is called hysteria." And this woman's heart needed to cry.

I asked her, "Were you happy with your husband?"

She said, "Yes, I was very happy with him, I was very happy indeed."

"In that case," I replied, "you will have to suffer in equal proportion. Your heart is crying out to go with the pain but your professorship, your knowledgeability; this herd of fools surrounding you, their praise that you are such a great person, that this is the behavior worthy of you – all this is just putting the brakes on it. You are pressing on the accelerator and the brakes at the same time! Whenever the accelerator and the brakes are pushed at the same time in someone, hysteria is born. Either you just put on the brakes, and don't touch the accelerator.... But that would only be possible if you had never found any happiness with your husband. You found happiness, so you will have to face the other side too."

The woman began to weep right then in front of me. I told her to remain sitting there for half an hour, and to cry her heart out. After half an hour she said, "Now I know that I won't have fits of hysteria."

And I told her, "Don't listen to anyone. It will take about four to six months, but go through your suffering completely. Suffering too has its value. It is necessary; it is also a part of the education of life."

The hysteria did not happen again. It is now almost eight months and she has not had a fit. But as for those so-called wise ones...it is difficult to find such a foolish lot of people anywhere!

First, recognize your personality, and then break it.

My **meditation** technique is a system to break down your personality. It is not **meditation** but the removal of your personality! And once it is removed, **meditation** is a very natural thing. Once the rock is removed, you don't have to do anything to make the spring flow. The spring flows by itself; it is only a question of removing the stone.

Meditation is your nature. If the rock of your personality is not there, it will come automatically. But at least you should let something there be natural. Whether it is tears, or laughter, or dancing – at least let something natural happen. Then what is supremely natural is also bound to happen.

The Voice of Silence, #14

[Below are extracts from Osho leading **Dynamic Meditation**.]

Tomorrow morning we will start the first **meditation** technique. It will be in four stages.

First ten minutes: fast chaotic **breathing** – forgetting yourself completely into it as if you have become just the **breathing** process.

Second: for ten minutes, **catharsis** – acting out your emotions, whatever is hidden and suppressed, it has to be brought out, thrown out, screaming, weeping, crying, or whatsoever happens, allow it to come, help it to come out, act it out completely. This is an unburdening.

In the third ten minutes step, we will be using the mantra: "**Hoo**." You have to use this mantra "**Hoo**" as forcibly, as strongly, as loudly as possible. This is going to hammer your inner energy. The energy lies just near the sex center, and this "**Hoo**" penetrates to the very sex center and hammers the energy and the energy starts moving upwards. Then it starts moving upwards it is called kundalini. The same energy, when it moves downwards, becomes sexual' the same energy when it moves upwards becomes spiritual. The energy is the same, only dimension is different.

After these three steps, the fourth will be total silence.

The New Alchemy: To Turn You On, #1

...Be ready to die in **meditation**. If you can die in **meditation**, you will attain eternal life. You will become deathless.

Now, we will start our morning **meditation**.

One thing more: after the **third step** when you have used the mantra, "**Hoo**," I will suddenly ask you to ***stop***. When I say ***stop***, as you are, remain.

If you are standing or if you have fallen down, any posture, any gesture, whatsoever the case is, when I call **stop** you have to **stop**, completely there, as if you have gone frozen.

Feel space around you, so that you can jump and dance and go mad completely

Use the blindfold... Spread out and feel space around you, so you can feel totally at ease...

Close your eyes – Use the blindfold

Now start the **first step**.

Breathing – Fast **Breathing** – Use the **breathing** as a hammering

Bring your total energy to it. **Breathing, breathing** fast, deep. Go completely mad in **breathing**, fast, fast... (continues for about 7 minutes....)....Fast and deep **breathing**.

Now enter the **second step**, go completely mad.

Go completely mad...Go completely mad...Go completely mad...Go on dancing, screaming, go completely mad....

Now enter the **third step**

Go on dancing, jumping...***Hoo Hoo***...

As loudly as possible ***Hoo, Hoo***... (continues....)

Stop

Stop as you are. Don't do anything. **Stop**, no movements, no noise, as if gone dead.

With closed eyes remain as if you have gone frozen. The energy has arisen, now allow it to work within. No expressions

You have entered a deep silence and you are facing eternal light within.

Enter this light. Enter this silence more and more. Dissolve into it, melt into it.

No expressions allowed yet. Remain frozen and dead.

Your heart is filled with an unknown bliss. Feel it, realize it, and move deep into it.

Just around the silent heart is the divine, feel it now; only the divine is. Everything else is just a fiction, only the divine is the reality. This is the moment you are tuned to it and you can feel it, realize it.

Now you are feeling the presence of the divine. You have entered the divine temple.

Now you can express your bliss, your thankfulness, you can dance and sing for two minutes.

Now you can express, celebrate, you can dance and sing.

Our morning session is over.

The New Alchemy: To Turn You On, #2

These are the sutras achieved by ultimate wisdom. They are deep and sometimes very complex, even contradictory, but they are the ultimate flowering of wisdom. When a buddha becomes a buddha or a Christ becomes a Christ, these sutras are revealed. If you can understand them, even understanding will transform you. If you can feel the reality hidden in them, you will be a different man altogether. So try to understand them very deeply...

Take his orders for battle and obey them.
Obey him not as though he were a general
but as though he were thyself,
and his spoken words were the utterance of thy secret desires;
for he is thyself,
yet infinitely wiser and stronger than thyself.

Find out the **witness** and then obey him. First find the **witness** and then obey him, because to find the **witness** means to find one's own innermost core.

We live on two layers, two levels. One is the periphery: the world of action. The other is the inner being, the world of no-action: the world of existence, not of doing. All that we do is on the periphery and all that we are is at the center. We have to continuously move from the center to the periphery to do something. Whenever you are doing something, you are on the periphery. Whatsoever you are doing, the "you" is on the periphery. When you are nondoing, not doing anything, then you are at the center. **Witnessing** is a nonact. **Meditation** is a nonact.

We are doing **meditation** here. For thirty minutes you are on the periphery doing something: **breathing**, **catharsis**, the "**Hoo**" mantra. You are doing something; you are on the periphery. When I suddenly say, "**Stop**!" I mean: now be in the nonact, in nondoing. When you suddenly **stop** you are thrown from the periphery to the being, to the innermost center, because when you are not doing anything you are not needed on the periphery. You need to be on the periphery only while you are doing something. Now you are thrown back to your center. That center is your **witness**.

Once you know this center, once you recognize this center, once you have felt this center – follow the orders. You will be directed; you have found your master. Now follow whatsoever is said to you from the center and don't listen to the periphery. The periphery is cultivated by others and your center is untouched, virgin; it is from the divine.

The periphery comes from the society. That's why we say that a sannyasin goes beyond society. Not against society, beyond society. Now he follows his own innermost center; he's not following anyone else. All orders from others are meaningless now.

You have found your own inner being, and now that being can direct you. That being is infinitely stronger and wiser than thyself. The "you" on the periphery is a weakling; the "you" at the center is infinitely potent. The "you" on the periphery is just a worldly thing; the "you" at the center is God himself.

But first, find the **witness**. Jesus has said, "First seek ye the kingdom of God. Then all else will follow." Don't bother about other things. First find out the innermost core of the kingdom of God. Then you need not worry about

anything; all else will follow.

Just follow the inner voice. But how? You don't know what the inner voice is, you don't know what the inner is. Society has confused you deeply. It goes on saying that its own voice is your inner voice. It has placed many voices in you just to control you from within.

It is a social need. Society controls you in two ways. One, by outer arrangements: the policeman on the street, the court, the judge, the law, the government. This is the outer arrangement, but it is not enough. You can deceive the law, you can manipulate the court. And the policeman, of course, is just another human being. So that arrangement is not enough.

What is good for a Hindu may not be good for a Jaina. No matter what you say is true, the contradictory is also true somewhere; it is not absolute. Now that we have become aware of the whole complexity of the human conscience we know that your conscience is just a social product. So many societies exist together that the inner policeman has become weak. Human societies are less moralistic now because the inner policeman is almost dead. You know that what it says means nothing: don't bother about it. Just observe the outer law...and try to find a way around it.

What I'm saying is that the voice of the inner policeman is not your voice. Find out the **witness**. Only then will you find out the inner voice.

The inner voice will direct you. Its directions will be absolutely different from what society says – absolutely different. But for the first time you will become religious, not simply moral. You will be moral in a much deeper sense. Morality will not be a duty, it will not be something imposed upon you. It will not be a burden; it will be spontaneous. You will be good, naturally good. You will not become a thief – not because society says, "Don't be a thief," but because you cannot be. You will not kill because it is impossible. You love life so much now that violence becomes impossible. It is not a moral code; it is an inner direction.

You affirm life, you revere life. A deep reverence comes to you, and through that reverence everything follows. That is what Jesus says. "Find out the kingdom of God first, and then everything will follow." Find out the inner voice, and then everything will follow.

The New Alchemy: To Turn You On, #10

The human mind is effort-oriented, action-oriented, obsessed with activity – because the more active you are, the more your ego can be fulfilled, the more you can say 'I'. All activity is basically food for your egoistic personality.

Meditation is not an effort, it is not an activity. Rather, it is a deep surrender. It is to be in nonactivity. Basically, just to be is **meditation** – not doing anything, not desiring anything, not hankering to go somewhere; just being here and now, simply being here and now. That's what I call **meditation**. But it is very difficult to conceive. Even to contemplate it is difficult. The mind cannot conceive of anything that is not an effort. The very language of the mind, the very framework, the very structure, is based on effort: to do something, to achieve something, to go somewhere.

Mind is very serious, and **meditation** is absolutely nonserious. When I say this you may be bewildered, because people go on talking about **meditation** very seriously. But **meditation** is not a serious thing. It is just like play. Nonserious. Sincere, but nonserious. It is not something like work; it is more like play. Play is not an activity. Even when it is active, it is not an activity. Play is just pleasure. The activity is not going anywhere; it is not motivated. Rather, it is just pure, flowing energy.

But it is difficult, because we are so involved in activity. We have always been so active that activity has become a deep-rooted obsession. Even while asleep we are active. Even when we are thinking about relaxing we are active. We even make relaxation an activity; we make an effort to relax. This is absurd! But it happens because of the robotlike habits of the mind.

So what to do? Only nonactivity leads you to your inner center, but the mind cannot conceive of how to be nonactive. So what to do?

I have devised a means. And the means is to be active to such an extreme that activity simply ceases; to be so madly active that the mind that is hankering to be active is thrown out of your system. Only then, after a deep **catharsis**, can you fall down into inactivity and have a glimpse of the world that is not the world of effort.

Once you know this world, you can move into it without any effort. Once you have the feeling of it – how to be just here and now, without doing anything – you can move into it at any moment; you can remain in it anywhere. Ultimately, you can be outwardly active and inwardly deeply inactive. But in the beginning, you will have to do a very paradoxical thing. The paradox is this: you will first have to be active, madly active, violently active, so that everything is released, your repressions are released.

You have suppressed so many things. You are just a heap of repressions. These repressions are always there working in the unconscious, constantly disturbing you, poisoning you. Unless they are released, you cannot feel at ease with yourself. And if you cannot feel at ease with yourself, how can you feel at ease with the universe? If you cannot feel at home with yourself, how can you feel at home with the universe? But unless you are deeply at ease with the whole, you have not tasted what religion is.

You have not been in contact with yourself for so long, for many lives. You are alienated from yourself, you have become a stranger to yourself, because of this repressive attitude. You go on repressing everything. You have not screamed, not laughed, not cried authentically. You have not done anything authentically, deeply; you have not done anything in which your totality is involved.

Deep down, you have been collecting madness. It can erupt at any moment. No one is normal because, right behind the so-called normalcy, the abnormal, the madman, is hidden. That abnormal, repressed unconscious is a volcano that goes on disturbing your life. It goes on disturbing your perceptions, it goes on disturbing everything. It is a poison that has to be released if you are ever to feel at home with yourself. That's the first step that has to be done. Only then can you be at ease with the universe.

And once the universe becomes your home even for a single moment, you have become religious. It's a transformation. Then you will never be anywhere other than at home. You can move anywhere, you can be anyone or do anything, and you will remain at home, at ease. But this feeling comes only

when all the accumulated nonsense inside you is released and thrown out.

We go on preserving it. We are always on guard so that it won't be released; we are constantly protecting it.

If you go on protecting your accumulated nonsense even during **this meditation** camp, nothing will happen. But if you are ready to act out whatsoever is repressed in your system, then much is possible. You will be able to leave here a totally new person; a new being can happen to you. But you will have to be daring, expressive, authentic and playful.

We will be doing three **meditations**: in the morning, in the afternoon and in the night. I'll tell you something about the morning **meditation** so you can be ready for it.

The morning **meditation** is a mad **meditation**, madness with a method. Whatsoever is suppressed in you has to be brought out. Once it is brought out, you will be relieved of it, unburdened from it. As I see you, you are so burdened. Everyone is carrying the Himalayas on his head. You cannot move an inch with all this weight on your head. Throw it! That's what I call daring. So, be courageous.

In the morning **meditation** there are four steps. The **first step** is ten minutes of chaotic **breathing**. I say 'chaotic'. No system is to be applied, no pranayama. Just chaotic **breathing**: **breathing** in and **breathing** out. Forget everything else but the **breathing**. Use **breathing** as a hammering and **breathe** so fast, so deep and so chaotically that you become like a bellows: **breathing** in, **breathing** out. This will work miracles. It will help you to release your repressed emotions. **Breathing** has helped you to repress them so only through **breathing** can they be released.

You may not be **aware** of it, but the more repressed you are, the shallower your **breathing** will be. A repressed man or woman cannot take deep breaths. He is afraid. His **breath** cannot go deep down to his navel, it is shallow. He takes it in and throws it out. It never goes to the very roots of his being. He is afraid of the roots, he is afraid of being total, because if he is total then he will have to release his repressions. He will have to act differently; he will not be able to control himself. He will be thrown into the deep river of existence. Existence will control him; he will not be able to control existence. We control our **breathing** in an effort to be in control.

Look at a child. He breathes differently. He is not yet cultured, civilized, that's why. But the whole society is working to cultivate him, and once he becomes aware of the society, his **breathing** will change.

The **breathing** changes at a particular moment. When the child becomes aware of his sex – or the society, his parents, his family make him aware of his sex or her sex – the **breathing** changes. The **breathing** becomes shallow, because deep **breathing** massages your sex center from within; it excites the sex center; it goes deep down and helps the sex energy to move. Society, religion, the so-called religions, are all afraid of sex. Families, cultures, civilizations are all afraid of sex. So the child.... Once the child is condemned about his sexuality, he will never again **breathe** naturally. His **breathing** will become shallow because if the **breath** goes deep down, the sex center will be excited. He cannot allow the **breathing** to go so deep. That's why everyone's **breathing** is shallow.

So the **first step** of the technique is just to create the opposite situation to what the society has created. You have to **breathe** so deeply that the sex

center is hit from within, and hit so forcibly that the energy is released from there.

The sex center can be hit in two ways. It can be hit from without. When you are attracted to the opposite sex, it is hit from without. Then the energy moves outward. If you take a deep **breath** and hit the center from within, the energy moves within – the same energy. Sex is both. It can move out; it can move in. It can move down; it can move up. Both avenues are there. In one direction or another, the energy has to be released. An inner system exists in which sex energy can move. We have called it kundalini. Kundalini is nothing but sex energy moving within.

So for ten minutes you have to fight with civilization, with shallow **breathing**. Chaotic **breathing**! This will do another thing also. It will release your body energy, your body electricity. This is what is known as bioelectricity. Once the bioelectricity is released in the body you can use it as a vehicle to go beyond – to go beyond the body.

We are afraid of the body, so we don't allow it to be really alive. We have made it half-dead. If it is half-dead, it is controllable. If it is totally alive, it is not controllable.

We are afraid of it. The mind is always afraid. And afraid of only one thing: what will happen if the mind is not in control? The mind can control only a dead body or a half-dead body. If the body is fully alive, the mind becomes afraid. The energy is so much that the mind is thrown off.

These ten minutes of chaotic **breathing** will help your body energy to be released. Every cell of your body will become alive and dancing. And when these cells start dancing within, you will also have a feeling of dance yourself. Your whole body will start dancing and jumping. Allow it. This is how one enters into the river of existence.

In the **second step**, for ten minutes you have to act out all your madnesses. Don't be shy, because here we have not gathered for that. Don't be afraid of others. Just think that you are alone here. This is a path of loneliness; one has to travel it alone. Many others will be doing the **meditation**, everyone will be doing it, but you are to be concerned only with yourself. If you are concerned with others you will not move an inch from where you are and your whole time here will be wasted. So don't be concerned with others. Remain absolutely concerned with yourself.

And remember, you have many madnesses within you. You already know that; that's why you are so afraid. Release them! If you want to scream, scream. If you want to weep, weep. If you want to jump, jump. If you want to dance, dance. If you just want to be like a child – playing with your body, jumping, dancing, screaming – do it!

And do it playfully; don't be serious about it. If you are serious you cannot be totally released. Be playful. Enjoy the madness that is coming out of you. Help it, enjoy it, cooperate with it. If you are really interested in going beyond your madness, this is the way. When the madness is released you will feel unburdened, you will feel weightless, you will feel a subtle newness entering in you, as if your childhood has come back. You are again a child. New-born, fresh. This freshness is very essential, this innocence is very essential if you are to move further.

In the **third step**, we will be using the sound, **"Hoo"** as a mantra. You have to say, **"Hoo, Hoo, Hoo,"** loudly, forcibly, bringing your total energy to

it as if your whole life is at stake. For ten minutes you have to go on screaming, yelling, "**Hoo**! **Hoo**!" What is this **"Hoo"** going to do?

It is going to do two things. When you scream, "**Hoo**," your total **breath** is thrown out. The more loudly you scream, the better. Exhale with the sound so that your total **breath** is let out. This creates a space within you. In that space, sex energy can move upward. The **"Hoo"** is to help sex energy to move up. When you say **"Hoo,"** your sex center contracts, the **breath** goes out, and a space is created within you right near the sex center. In that space, in that emptiness, sex energy can move up.

These three steps are to be done with so much energy and force that nothing is left behind. You are not withholding anything; you are totally in it. Then, after thirty minutes, when I feel that you have released your madness and your energy is moving, suddenly I will say, "**Stop**!" Then you have to **stop** completely, as you are. Then don't move, don't do anything. If your hand is raised, if you are in a dancing posture or you are jumping when you hear me calling you to **stop**, **stop** then and there. The moment you hear me, feel as if you are no more, as if you have become just a stone, a statue. Someone will be standing, someone will be sitting, someone will be lying down. Don't move, don't cry. No noise, no movement. Suddenly it is to be as if everyone has become dead. Even if you fall.... If you are standing and your posture is such that you cannot remain that way, don't make any adjustments with your body; just let the body fall. But don't help it to fall. Don't make any adjustments; don't change your body in any way.

It is very essential that this **stopping** be deeply understood, because you can deceive yourself. If your posture is awkward, if you feel it is troublesome, inconvenient, your mind can deceive you. Because I am not there to see it, you think that you can change your posture a little and be comfortable. Then, you have missed the point.

Don't do anything. The moment I say, "**Stop**!" **stop** all movements. What will happen? In this sudden **stop**, you will be thrown to the center. Just a moment before, you were moving like a cyclone, in mad activity. Suddenly I say, "**Stop**!" Everything **stops.** You are thrown to the center; you become the observer. But you must **stop** immediately. If you do anything at all, you will miss the moment.

Don't do anything. A single movement and you can miss the whole point. When you hear me calling you to **stop**, **stop**! Whatsoever happens! Your body may fall down. Let it fall. But don't help it. Consciously, you are not to do anything.

For ten minutes you are to remain in this stonelike state. These ten minutes will be a new experience. You will enter a new space within; something which is beyond you, you have never known it. And even a glimpse of it will fill you with bliss. For these ten minutes – in this stonelike, dead state – you will be really alive for the first time. You will become an observer, a **witness** of your own body.

This **witnessing** is **meditation**. In this **witnessing** you will feel light filling you, bliss entering you and a divine presence everywhere: all around, within, without. But you are just to be a **witness** of everything – of the light, of bliss, of divine presence. Just a **witness**.

This is going to be the morning **meditation**. Then, remain a **witness** for the whole day. Remain more and more silent, **witnessing** yourself. If, during

the day, you feel like screaming, jumping, dancing, you can do it by yourself. And if someone else is doing it, don't pay any attention to him; let him do it. But don't disturb others. Don't talk much, don't judge. For these eight days of the camp, cancel all judgments. Someone may go naked. You are not to judge. Remember only one thing: that whatsoever you are doing, do it with yourself only. Don't touch anybody else's body and don't be concerned with anyone else.

In the morning **meditation**, if you feel that it would be good for you to go nude, you are allowed. Even in the middle of the **meditation**, if you feel that clothes are hindering you, you can throw them.

For the next eight days, feel as if you are just a child – neither judging anyone nor condemning anyone. Don't evaluate. Exist here like children: with no morality, with no moral concepts. Just pure, innocent. Morality is not pure because it has a condemning attitude in it. It is not innocent; it is calculating. Be innocent like children, and help others to also be in such innocence.

Don't disturb anyone. Remain more and more silent. Don't read, don't talk, don't use the mind much. It is better to use the body more and the mind less. Remain concerned with only one thing: that you have come here for **meditation**.

The New Alchemy: To Turn You On, #18

The Vedas have said that **breath** is Brahma. And it is right in a very subtle way. **Breath** is your life, and **breath** is also the bridge between the conscious and the unconscious, between your body and your soul. This bridge has to be used. If you can use this bridge rightly, you can go to the other shore.

I wonder whether you have observed or not that your **breath** changes with your emotions. When you are angry, you **breathe** in a different way. Try to **observe** how you **breathe** when you are angry and then try to **breathe** differently while you are angry. You will not be able to be angry. You can be angry only in a certain way, with a certain rhythm of **breathing**.

When you are in love, **observe** your **breath**: the rhythm, the music, the harmony. Disturb that harmony and the love will disappear. Or, create that harmony and the love will appear.

If you can become the master of your **breathing** – and it is a deep science – you become master of your emotions. When you are in the sex act, **observe** how you **breathe**. That **breathing** is basically related to the sex act. You cannot do anything in which your **breath** is not deeply related.

You cannot move into **meditation** unless you try to understand, and use, your **breathing** system. Your **breath** is the bridge between your conscious and the unconscious. The unconscious goes on changing your rhythm of **breathing**, so if you become **aware** of this rhythm and its constant changes, you can become **aware** of your unconscious roots: what the unconscious is doing.

Now, many things can be known about you through the rhythm of your **breathing**, even while you are sleeping. If you are sleeping and you are having a dream about anger, your **breath** can be observed and the observer will know that you are angry in your dream. If you are having sex in your

dream it can be observed from the outside and it will be known that you are having a sexual experience in your dream. Your **breath** will follow a certain rhythm.

If you **observe** the rhythm of a buddha's **breathing**, it is different from yours. It constantly remains the same. While a buddha is asleep, his rhythm remains the same. When he is awake, whether he is talking or he is silent, his rhythm remains the same.

So in this camp, you are to do three things with your **breathing** system. The first is to **breathe** deeply the whole day. Rhythmically, silently. Not forced, but deep: slowly and deeply. Create a silent rhythm and feel that in that rhythm you are relaxed, not strained. Then, follow that rhythm for the whole day. Whenever you remember it, **breathe** deeply, relaxedly, silently, with a musical rhythm. Feel the music of it. It has a music.

And secondly, **watch** your **breath, observe** it. When the **breath** goes out, move with the **breath**. When the **breath** goes in, move with the **breath**. Go out, go in, with the **breath**. Follow it. If you can **observe** your **breath**, it will become deep, silent, rhythmic. By following the **breath**, you become very, very different because this constant **awareness** of the **breath** will detach you from your mind. The energy that normally moves into thinking will move into observation. This is the alchemy of **meditation**: to change the energy that moves into thinking into observation.

How to change the energy of thought into observation? That is what the device of **meditation** basically is: how not to think and to **observe**, how not to be a thinker but to be a **witness**.

So, **observe** your **breath** the whole day. But don't be tense about it. If you become tense, the purpose is lost. Remain relaxed. Just **observe**. Be playful about it; don't make it a work.

Whenever you remember, **observe** your **breathing**. If you forget, then forget; but the moment you remember, start **observing** again. It will come to you. By and by you will begin **observing**. Through your very observation, the quality will change. **Observing** the **breath** will not give you space for thinking, so it will be a good diversion.

Thirdly, use your **breath** as an **awareness** of life and death, simultaneously. When the **breath** goes out, it is associated with death. When the **breath** comes in, it is associated with life. With every outgoing **breath** you die, and with every incoming **breath** you are reborn. Life and death are not two things; separate, divided. They are one. And each moment, both are present.

So remember this: when your **breath** is going out, feel as if you are dying. Don't be afraid If you are afraid, the **breath** will be disturbed. Accept it: the outgoing **breath** is death. And death is beautiful; it is relaxing.

Whenever you are relaxed you say, "Ahh!" and the **breath** goes out. Feel a deep relaxation with the outgoing **breath**. And when the **breath** comes in, feel, "Ah! Life is coming in" – you are reborn. Make it a circle: life and death. Move into it and be **aware** of it. It is a deep cleansing. With every outbreath die, and with every new **breath** be reborn.

For these eight days, remember this. This is going to be your mantra. I give you this as a mantra for the camp. The outmoving **breath** is death. Die, feel as if you are dying. The incoming **breath** is life. Feel as if you are being reborn. The whole day, for twenty-four hours – whenever you are **aware**,

remember this. It will change the quality of your mind totally.

If the outgoing **breath** becomes death, and each moment you die, what is happening? Your death means you are dying to your past; the old man is no more. And if you have to die every moment, there is no future. The next moment is death so you cannot project yourself into the future. Only this very moment, this lonely, atomic moment, remains with you. Even in this very moment you will have to die and be reborn.

Think of the concept of reincarnation not in terms of life but in terms of **breath**. Every moment you will be renewed, reoriented, fresh. A child again, with no burden of the past and with no anxiety for the future. The present moment is anxietyless. Anxiety is created only by the past or by the future.

So remember this. And not only remember it, practice it.

The New Alchemy: To Turn You On, #19

There are two attitudes toward existence. The first is one of enmity, conflict, struggle; the attitude of conquering the world, nature, the universe.

The whole scientific edifice is based on this attitude. Science is a struggle, a violent struggle with nature – destructive. Religion is based on quite the contrary attitude: the approach of friendliness, of love.

Nature is not to be conquered, because you are part of it. It is absolutely absurd that the part should try to conquer the whole. It is impossible. And, ultimately, only the part will suffer not the whole. The whole effort is foolish, stupid.

Religion says that we are part of nature – nature is the whole. The effort to conquer it is bound to create hell for you. Rather, surrender to it, be in a deep sympathy with it. Be deeply involved in it, be in a family relationship with it. Love must be the attitude.

And this is the miracle. It looks paradoxical, but when you try to conquer it you never conquer it. In the effort, you are destroyed. You just create misery, anguish, anxiety for yourself. You become an outsider. Then the universe is not a home for you; the universe is not your mother. You suffer; you become motherless. But when you love – when the approach is of love and not of violent struggle – you conquer it.

Only love conquers, because only love knows how to surrender, only love knows how to be defeated. That's why love conquers. Love becomes victorious because it knows the secret key: that there is only one victory with existence and that is by surrendering to it.

Once you surrender to it, the whole universe surrenders to you. The universe is just a response. Whatsoever you are doing, the universe goes on echoing it. The universe is not really doing anything to you. Rather, you are doing something to yourself, through nature. If you are trying to conquer nature you are creating conflict. Nature will respond with conflict. It is your own face, reflected in the whole.

If you are not fighting, nature is not fighting. If you are ready to surrender, nature will surrender to you. This surrendering attitude toward existence is prayer. This attitude of surrendering toward the whole will make you whole also. **Meditation** is the path of how to surrender.

Three things are to be remembered. One, you are born out of existence; existence is your mother. Those who call God "the father" are not right. This is just a male-oriented attitude. God is not the father, God is the mother, because we are born out of God. The whole universe is a womb.

One comes out of it and then, finally, one drops into it again – just like a wave in the ocean, jumping and then falling back If the wave is struggling against the ocean, it is stupid. It is bound to go mad. And we have gone mad. This madness has to be dropped.

So the first thing to remember: if you really want to go deeply into ecstasy, a violent, aggressive approach toward existence is not for you. Rather, a loving approach, a friendly approach, a surrendering approach.

Or, you can say it in another way. With science, the approach is a male approach. With religion, the approach is a feminine approach. With science, it is positive aggression; with religion, it is passive love, surrendering, being in a deep let-go. But before this let-go, this love, you must throw out all the diseases that create aggression within you.

You are aggressive because you have accumulated aggression. You have accumulated anger, hatred, jealousy. You have accumulated much poison within you. That poison has to be thrown out. Only then will this aggression disappear.

And remember, you cannot approach the divine with an aggressive mind. You will never find him. The very attitude becomes the obstacle. You can approach the divine only in a very deep, passive receptivity. No aggression should be within you, no poison, no violence.

That's why I place so much emphasis on **catharsis**. In these **meditations** you are to throw out whatsoever you have accumulated in the past. All the dust, all the dead past. Throw it away. Act it out, act it out of your system completely. Only then can you surrender because only then, when aggression in not in you, is surrender possible.

In the modern age, relaxation has become a problem. No one is really capable now of relaxing. Such a simple thing! Even cats do it better than man. Look at a cat relaxing. He is so deeply relaxed. But you cannot do it. What has happened to man that a cat can do it and a man cannot do it?

So much accumulated aggression is there that it cannot allow you to relax. Deep down, you are afraid of relaxation. That's why you can't relax. The moment you relax the suppressed madness will come out, so you cannot relax. You are afraid. You have such nonsense within you that if you relax it is bound to come out, it will flow out of you. This fear creates a protection, a defense mechanism. You create a wall around your repressions and, because of that wall, you cannot relax.

If you cannot relax, how can you surrender? Surrender is absolute relaxation. It is merging into the universe so much that you don't feel "you" are; you feel the universe is, existence is. You are so relaxed that you don't feel any boundary between you and the universe; there is no division between you.

If you are tense, you are divided. If you are relaxed, you are undivided, one. Surrender is deep relaxation, absolute relaxation. Unless you throw out all that has become part of you, part of your mind, you cannot relax and you cannot surrender. And if you cannot relax, you cannot participate in existence.

Participation is bliss. The whole universe is celebrating, every moment it is

celebrating. It is a great celebration, a constant celebration, only we are not part of it. We have detached ourselves and are in misery. We are in misery because of the mind. The flowers are participating in the celebration, the moon is participating, the stars are participating, the earth is participating, the oceans are participating, the air, the clouds – everything is participating in the continuous, eternal celebration. Only man has become an outsider. And it is because of his own efforts. On his own, he has separated himself from the existence.

Meditation is a reunion. It is going back to the mother, it is coming back home. But first, whatsoever dust you have gathered on the way, you have to throw away.

So don't be afraid of **catharsis**. I see that you are afraid. You are afraid that nothing will happen. These eight days are for **catharsis**, so that you can become new. The old can die here and you can leave with a new face, with a new mind, with a new being. But you will have to surrender so that you can participate in the great celebration that the universe is.

For science, the universe is a mechanical thing. For religion, it is a celebration. For science, it is accidental. For religion, it is intentional. For science, it is just a long process of cause and effect – meaningless. For religion, it is not. For religion, it is not a chaos; it is a cosmos. It is not a mechanical thing, but a conscious intention. And not meaningless, but intrinsically meaningful. That meaning is hidden in the celebration.

We have conceived of God as a dancing god. The whole universe is a dance. Unless you can dance, you cannot become a part of it. Meet this dancing universe in a dancing way! Go to this celebration in a celebrating mood!

But how can you create a celebrating mood? How can you yourself become a celebration when there is aggression, violence, hatred and thousands and thousands of diseases accumulated inside? You are defending them, you are safeguarding them. You are your own worst enemy.

Become a friend to yourself. Allow the whole nonsense that is repressed and unconscious within you to be acted out. Be courageous enough to express your diseases. The moment they are expressed, the moment your unconscious diseases become conscious, they disappear. This is the only way.

What is psychoanalysis doing? All the psychoanalysts – Freud, Jung, Adler and others – what are they doing? They are doing the same thing by means of a very lengthy process: making your unconscious conscious. By talking with a patient for years on end, the psychoanalyst makes him aware of his unconscious. But this is too long a process, too expensive. And not worthwhile. The results are not very meaningful, not very hopeful. But the base is right. If unconscious repressions are allowed to become open, if they're exposed to the conscious, they disappear; they evaporate. You are freed from them, unburdened. You become weightless.

This is what we are doing here. But what we are using is a very intense method. It is not going to be like years and years of just sitting on the couch of a psychoanalyst and talking, talking, talking: talking about your dreams and about your unconscious, bringing everything out of you in bits and pieces. This method will expose your unconscious immediately!

But then, you have to help me; you have to cooperate with me. I cannot do anything unless you cooperate. Unless you are ready to transform yourself, I

cannot do anything. But with your cooperation, much is possible. If you have courage, something meaningful can happen.

Meditation starts with **catharsis** and ends with celebration. When your diseases are thrown, you can dance and laugh, you can feel blissful. Only in this blissful state will there be a meeting, a meeting with the universe. That meeting is divine.

Unless you have known that meeting and reunion, you have not known anything at all. Only one thing is worth knowing, and that is the deep rootedness of your being in the being of the universe. Unless you feel that you are the universe, that you are in the universe and the universe is in you, you will be in misery; you will be in hell.

Now, something about the night **meditation**. Then we will move into it. This method is a very intense method. For twenty minutes you are going to stare at me with your eyes unblinking and your hands raised toward the sky. This is just a preparation so that you can meet with the cosmos. You will be jumping so that your energy is active, you are in a vital state, and the meeting can happen. Your energy is flowing upward. While you are standing with your hands raised – jumping, staring at me – feel that your energy is moving up. Jump with the energy that is moving up. You must move a little so that existence can descend into you. You must go at least one step of the way. Then, the divine can come. Only one step from you is enough.

In this state – staring at me, jumping, feeling energy moving up as if you have become a tree that is spread out into the sky and you are jumping to meet the sky – you will simultaneously be using the mantra **"Hoo,"** loudly. **"Hoo"** hits, hammers, the energy within and kundalini starts arising. In India we have called this energy kundalini, serpent power. The serpent uncoils.

This "**Hoo**" has many meanings; it is multi-dimensional. "**Hoo**" hits the energy that is coiled inside. It actually hits the energy that is coiled in your sex center and the energy begins to move. Jumping, with your hands raised and spread toward the sky, the energy will flow in a fast current. You will feel that current. The more you feel it, the more you are to jump so that you are helping it to move. Go on using the mantra **"Hoo," "Hoo," "Hoo"** as a hammering. It is a hammering with sound.

For twenty minutes you have to be completely mad so that all your madness is thrown out. Don't withhold yourself. Move into it totally, because half-effort is useless. Unless you do it totally, nothing will happen.

Only at a certain point will you touch existence. It is just like at 100 degrees water becomes vapor, it evaporates. If it is only heated to 90 degrees it may become hot but it will not change into vapor. The heat must reach a certain degree. Only then is there transformation. So half-effort is useless. You will just be wasting energy and moving nowhere. You will just become lukewarm; nothing will happen to you, you will not evaporate.

So bring your total energy to it. Don't withhold anything; move completely in it. Within twenty minutes your energy will become vital and flowing. It will become a current, a fast current moving from the earth toward the sky. You will just be a vibrating part of that current. You will have disappeared; you will only be vibrating energy, jumping and ready to meet the divine, ready for the deep communion I am talking about.

And then, I will **stop** you. For ten minutes you are to remain in total silence. In that total silence you can become more **aware** of what is happening

within. A new door is opened, a new light descends on you, a new bliss overflows in you. You have a feeling that the divine is everywhere: all around, within and without.

The New Alchemy: To Turn You On, #20

About the afternoon **meditation**, kirtan, singing and dancing is one of the secret doors, one of the deepest doors. The approach is very basic.

The first thing to be understood is: don't take religion seriously. You can sing and dance in it; long faces are not needed. We have lived with long faces too long. If you see the old face of God it is sad. It creates boredom.

Now – and not only now, it has always been so, but more so today – now. We need a dancing and laughing God. Seriousness has killed religion. Irreligious people have not killed religion. Atheists have not destroyed religion – seriousness has killed religion. The serious faces of the priests and prophets.

Seriousness is a disease. Because of the serious face of religion, only diseased people have been attracted to it. Those who are young, alive, dancing and laughing have felt that they are not for religion and religion is not for them. When they become old. diseased – when life has withered away, when their energy has dimmed, then – when death is coming near – they will seek the divine.

This has proven fatal. And because of this, the whole earth has become nonreligious. Religion must be young, alive, fresh. It must have a different base I call that base festivity, celebration, a deep attitude toward happiness.

The afternoon **meditation** means all these things. You have to dance in an ecstatic mood. All your life energy is to be flowing, laughing, singing. Celebrate life, don't try to fight with it. And in celebration you will transcend, and you will become the winner.

In the morning **meditation**, what we are doing is **cathartic**. After you have gone through a **catharsis** you need to dance, to sing; you need something to sing about. **Catharsis** is negative; you are just purifying yourself. When you are ready, purified, feel a deep gratitude. Sing and dance, and completely merge yourself in the dancing and singing. The moment the dancer has disappeared and only the dance remains, you have entered. The moment the singer has disappeared and only singing has remained, you have entered.

Forget the dancer, the center of the ego. Become the dance. That is the **meditation** Dance so deeply that you forget completely that "you" are dancing and begin to feel that you are the dance. The division must disappear. Then it becomes a **meditation**. If the division is there, then it is an exercise: good, healthy, but it cannot be said to be spiritual. It is just a simple dance. Dance is good in itself. As far as it goes, it is good. After it, you will feel fresh, young. But it is not **meditation** yet. The dancer must go, until only the dance remains.

So what to do? Be totally in the dance, because division can exist only if you are not total in it. If you are standing aside and looking at your own dance, the division will remain you are the dancer and you are dancing. Then dancing is just an act, something you are doing. It is not your being. So get involved totally; be merged in it Don't stand aside, don't be an observer, Participate!

Let the dance flow in its own way. Don't force it. Rather, follow it: allow

it to happen. It is not a doing but a happening. Remain in the mood of festivity. You are not doing something very serious. You're just playing, playing with your life energy, playing with your bioenergy, allowing it to move in its own way. Just like the wind blows and the river flows you are flowing and flowing. Feel it.

And be playful. Remember this word *playful* always. With me, it is very basic. In this country we call creation God's leela, God's play. God has not created the world. It is his play.

The world is not a creation that is separate from the divine. It is divine. Everything is just a play. So allow the divine within you to be playful. Allow it to be dancing and singing and celebrating. Only then can you approach it, only then does it become revealed to you.

Don't approach the inner search in a serious way. It is not work. It is like children playing It is not work; it is play. It is not even a game, because a game has rules, you have to follow rules. When you are playing, you just have to follow your own life energy. Follow it. Flow with it.

Forget yourself and let there be dancing and singing, and you will reach a very deep source within you. Many new flowers will come to your life, many new dimensions will open. Just allow your life energy to move. And remember always, your life energy is wiser than you. Once you know your life energy and can allow it to lead you, you will come to feel what type of a fool you were before – stupid. You were trying to lead life, you were trying to force life, you were trying to control a greater energy with your mind, with your poor concepts, your mental concepts. You were trying to put a window around the sky.

You are just a frame around the whole. Don't be too concerned with it. Be concerned with the life source, the force, the energy that is within you. Through singing and dancing, I hope that the frame will break and you will be able to throw it away so that your life energy will be freed. Once freed, you will have a different quality. That quality is divine; it is not human.

The New Alchemy: To Turn You On, #23

Something about the tratak **meditation.** At night when we are doing tratak – you are staring at me with unblinking eyes, your hands raised, jumping, crying the mantra "**Hoo**" – what are we doing basically? What are we doing, what is the inner process? What is going to happen through it?

The first thing. When you stare with unblinking eyes, your energy becomes concentrated. Eyes are the doors from which you can move out or in. It is just like **breathing**. The **breathing** goes out and then comes in; then it goes out and comes in. You exhale and inhale. In the same way, you exhale and inhale **consciousness** through the eyes. This has to be deeply understood; it is one of the secrets of yoga. Just like you exhale and inhale **breath** through the nostrils, you inhale and exhale **consciousness** through the eyes. It is very subtle.

Consciousness is all around you, just like **breath** is all around you. Air is there, oxygen is there. You cannot be alive if you are not **breathing**. In the same way, you cannot be conscious if you are not **aware** of a subtle **breathing**

of **consciousness** through the eyes.

Concentration of the eyes makes you **aware** of this. Not only **aware**, but a master of it. Once you know the secret of how to **breathe consciousness** through the eyes, you can accumulate more **consciousness** within you. More conscious, you will be more alert. More conscious, new doors of perception will open.

Have you ever noticed the fact that all over the world we have called those who have known the truth "seers"? Drashta: those who have seen. In India we have called the whole phenomenon, *darshan*, seeing. What does it mean?

Darshan is not philosophy. Hermann Hesse has coined a new word to translate *darshan*. He calls it *philosia*. Philosophy means love of thinking, love of inquiry. *Philosia* means love of seeing, not of thinking. *Philo* means love; *sia* means to see.

Darshan, seeing, perception, has been used for those who have known, realized. It is deeply related to the eyes. You can **breathe consciousness** through the eyes, so any concentrated staring makes your eyes more open and you can be filled with more **consciousness** .

And when I say to stare at me, I mean other things also. When you are staring at me, I can communicate with you deeply, without words. When words are used, it is an indirect communication. Nothing is certain about words. You may not understand what is being said, or you may misunderstand. And the greater possibility is always of misunderstanding, because when I say something my meaning is not traveling to you, only my words. The content is not reaching you, only the container. You will supply the contents.

I say "God." The word travels toward you; you hear the word *God*. But what was my meaning? My meaning remains with me. The word comes to you, the container without the contents – vacant. Then you fill the container, you give meaning to it. That meaning will be yours, not mine.

There is no way to convey the truth through words. Only misunderstanding can be conveyed. Language is basically a distortion, but nothing can be done about it. It is so. But there are methods in which a direct communication is possible.

When you are staring at me, a moment is possible when your eyes have become fixed, unblinking, and you are drawing in **consciousness**. The flow of **consciousness** is wider, more vital. Then I can convey something directly through that current. Mind will not be involved; the communication will go directly to you; there will be no interpretation. These waves of **consciousness** can be used as a vehicle. With staring eyes, you can receive the message.

I ask you to go on jumping. Why? For a particular reason. When you jump, your energy is in movement. It circulates more. Life energy circulates just like blood; it is a subtle circulation.

If you have heard about Chinese acupuncture you will be able to understand it more easily. They say that vital energy flows in the body, and there are points in the body, eight hundred points, from where that energy can be contacted. When you are ill, it means that a particular contact point in the body has become nonfunctioning; it is not in contact with the universal energy. The contact has to be made again, it has to be renewed. By pushing or stroking or massaging or inserting pins into that small point of energy to make it alive, a particular disease will disappear.

According to acupuncture, every disease comes because you are not in contact with the universal energy around you; the contact is missing. Just like blood circulates, subtle energy, your vitality, circulates in the body. I ask you to jump. In that jumping, the energy begins to circulate more, just like blood begins to circulate more. In that jumping, every cell of your body becomes more alive. Your eight hundred points of contact with the universal energy become more alive and vital, more receptive, more open. Then, even without your eyes, I can come into contact with your other centers. Then, even with a blind man, communication is possible. But eyes are the focal points; no other energy is so great, so big. So use your eyes, but also use the whole circuit of your body energy to become more alive.

Then I ask you to go on loudly repeating the mantra "**Hoo.**" This is just to hit your sex center from within, because the sex center is the source of all energies. If the source is not hit, nothing great is possible; no transformation is possible.

So three things are to be done. One: with staring eyes, you will be drawing in **consciousness**, and I can communicate through that drawing in. Secondly: by jumping, the life energies begin to circulate more, and you come to be in deep contact with the universal force. I can communicate through that also. And thirdly: your sex center is hit by the mantra "**Hoo.**" Sex is the most vital energy, the source of all energies. With that hitting, the sex center opens within.

I have told you that the sex center can open in two ways. When you become attracted to the opposite sex, it opens outward and your energy starts flowing outward. Even if the attraction is just in your imagination, and the other is not even aware of it, you are losing energy.

Don't be confused and think that semen is sex energy. Semen is just the vehicle. It is not exactly sex energy, just the vehicle for it. It is just the material part of it, not the real psychic energy. When you become attracted to the opposite sex you are not losing semen, but you are losing energy. Energy is dissipated. Whenever you think about sex you are dissipating energy. It may only be through the imagination, but energy is still moving outward.

When you hit the sex center from within through the mantra **"Hoo."**... I am not using *aum* because of this point: when you say *aum* only the heart center is hit; *aum* cannot move deeper than the heart. *Aum* was used in past days because man was more simple, more centered in the heart and less centered at the sex. Now so many things have changed and man is quite different. He is more centered near the sex than at the heart. *Aum* has become less useful.

"**Hoo**" goes directly to the sex center and hits it. If you say **"Hoo"** loudly, you will feel that your sex center has been hit from within. This constant hammering within.... When I am communicating with you, when your eyes are staring at me and concentrated on me, when your whole body is jumping and alive and in deep contact with the cosmic forces – if you hit your sex center at the right moment, at this moment, the energy rushes up. And when sex energy rushes up.... It is not semen, remember. Sex energy: the spiritual part of semen. Just like you have a body and a soul, the semen's body is material and its soul is sex energy.

The energy rushes upward and passes through your spine. It moves through your seven centers and comes to the last center, the *sahasrar*. This

flood of energy cleanses you completely. Every center in you is cleansed. It becomes fresh, alive, moving. When the energy reaches the last center, the sahasrar, you are a different person.

With each center that is passed, you become a different person. Gurdjieff has talked about seven types of men. He calls them "man number one," "man number two," "man number three" and so on. If you had gone to Gurdjieff – and he was one of the greatest masters of this age – if you had gone to him and asked him something about man he would have immediately asked, "What type of man are you talking about? Tell me the number: number one, number two, number three.... With man, the word *man* is meaningless. There are seven types of man, so if you are asking about man number one my answer will be different; it you are talking about man number two my answer will be different. About what "man" are you asking?"

We have seven chakras. With each chakra you are a different man. With the first chakra, the sex center, you are just an animal. Slightly above the animal but not far away – just on the boundary. Below you is the animal world, above you is the world of humanity, and you are right on the boundary. That's why religions have been so against sex – because it is the highest point for animals and the lowest for man. If you remain centered at the sex center you are only the highest animal, nothing more.

When the energy moves to the second center, you become man number two. New qualities develop in you. Energy moves to the third center – again, more new dimensions become open to you. Finally, when the energy comes to the last center, the sahasrar, you transcend humanity; you are no longer man. And unless man transcends humanity, he cannot find the ultimate. Man must transcend himself. Only then is he fulfilled.

Nietzsche has said that the worst day in the world will be the day when man forgets about transcending himself. Man is just an arrow. If you remain at the bow you are useless. An arrow that remains at the bow is useless. Unless you leave the bow you are not really an arrow.

At the sex center, man is just like an arrow at the bow. The journey has not yet started. It is ready to start, but it never starts.

This night **meditation**, the tratak **meditation**, is for all these things. I am trying to push your arrow so that it will leave the bow. Once you leave the bow, you enter a different world.

The New Alchemy: To Turn You On, #25

Osho,
Are mind and **consciousness** two separate things or is the silent mind or, the concentrated mind, what is called "**consciousness**"?

It depends. It depends on your definition. But to me, mind is that part which has been given to you. It is not yours. Mind means the borrowed, mind means the cultivated, mind means that which the society has penetrated into you. It is not you. **Consciousness** is your nature; mind is just the circumference created by the society around you, the culture, your education.

Mind means the conditioning. You can have a Hindu mind, but you cannot have a Hindu **consciousness**. You can have a Christian mind, but you can't have a Christian **consciousness**. **Consciousness** is one; it is not divisible. Minds are many because societies are many; cultures, religions are many. Each culture, each society, creates a different mind. Mind is a social by-product. And unless this mind dissolves, you cannot go within; you cannot know what is really your nature, what is authentically your existence, your **consciousness**.

The effort to move into **meditation** is a struggle against the mind. Mind is never meditative, it is never silent, so to say "a silent mind" is meaningless, absurd. It is just like saying "a healthy disease." It makes no sense. How can there be a disease that is healthy? Disease is disease, and health is the absence of disease.

There is nothing like a silent mind. When silence is there, there is **no mind**. When mind is there, there is no silence. Mind, as such, is the disturbance, the disease. **Meditation** is the state of **no-mind**. Not of a silent mind, not of a healthy mind, not of a concentrated mind, no. **Meditation** is the state of **no-mind**: no society within you, no conditioning within you. Just you, with your pure **consciousness**.

In Zen they say: Find out your original face. The face that you are using is not original; it is cultivated. It is not your face; it is just a facade, just a device. You have many faces, each moment you change your face. You go on changing it. The changing has become so automatic by now that you don't even observe it, you don't notice it.

When you meet your servant you have a different face from when you meet your boss. If your servant is sitting on your left side and your boss is sitting on your right, you have two faces. The left face is for the servant and the right face is for the boss. You are two persons simultaneously. How can you have the same face for your servant? Your one eye has a certain quality, a certain look. Your other eye has a different quality, a different look. It is meant for the boss and the other one is meant for the servant. This has become so automatic, so mechanical, so robotlike that you go on changing your faces, you have multi-faces, and not a single one is the original.

In Zen they say: Find out your original face, the face you had before you were born, or the face you will have when you are dead. What is that original face? That original face is your **consciousness**. All your other faces come from your mind.

Remember well that you don't have one mind; you have multi-minds. Forget the concept that everyone has one mind. You don't have, you have many minds: a crowd, a multiplicity; you are poly-psychic. In the morning you have one mind, in the afternoon a different mind and in the evening still a different mind. Every single moment you have a different mind.

Mind is a flux: riverlike, flowing, changing. **Consciousness** is eternal, one. It is not different in the morning and different in the evening. It is not different when you are born and different when you die. It is one and the same, eternal. Mind is a flux. A child has a childish mind, an old man has an old mind; but a child or an old man have the same **consciousness**, which is neither childish nor old. It cannot be.

Mind moves in time and **consciousness** lives in timelessness. They are not one. But we are identified with the mind. We go on saying, insisting, "My

mind. I think this way. This is my thought. This is my ideology." Because of this identification with the mind, you miss that which you really are.

Dissolve these links with the mind. Remember that your minds are not your own. They have been given to you by others: your parents, your society, your university. They have been given to you. Throw them away. Remain with the simple **consciousness** that you are – pure **consciousness**, innocent. This is how one moves from the mind to **meditation**. This is how one moves away from society, from the without to the within. This is how one moves from the man-made world, the maya, to the universal truth, the existence.

This is what we are doing here: throwing away the mind. When I insist, "Go mad!" I am saying to you, "Throw away the mind." When I say, "Pass through a **catharsis**," I am saying, "Throw away everything that society has given to you and remain only with that which you are. Not what you have been given, but what you were born with – your nature."

Throw all inhibitions, repressions, ideas, attitudes, concepts. Be simple, childlike, innocent and then you have entered a different dimension. Then you can move into the world of the unknown. That's why, through mind, truth cannot be known. Mind means the past and truth means the everpresent, so you cannot approach the truth through the mind. Mind is the barrier, the only hindrance.

The New Alchemy: To Turn You On, #27

Someone has said that the **meditation** we are doing here seems to be sheer madness.

It is. And it is that way for a purpose. It is madness with a method; it is consciously chosen.

Remember, you cannot go mad voluntarily. Madness takes possession of you. Only then can you go mad. If you go mad voluntarily, that's a totally different thing. You are basically in control, and one who can control even his madness will never go mad.

You can go mad at any moment because you have accumulated everything that is necessary to become mad. Everyone is just on the verge of madness. I am reminded of one incident:

One of the greatest psychologists of this century, William James, once went to visit a madhouse, a mental asylum. He was one of the sanest men possible, one who knew much about the human mind: its mechanism and its working.

He visited a madhouse. Suddenly, he became sad. Looking at the madmen he became worried, a deep anguish overcame him. He left the madhouse, but he couldn't sleep that night. In the morning he was trembling with fear, a deep fear, as if he had been awakened from a nightmare. His wife became disturbed, his students became disturbed. They said, "What has happened to you? Your face looks deathly pale. Are you ill? Yesterday you were okay, healthy, everything was fine. What happened to you in the madhouse?"

William James said, "A thought came to me. I saw one of my old friends there. He was sane once, as sane as anyone. Now he is mad. He couldn't do anything to prevent it. A thought came to my mind that if, tomorrow or the

next day, I am taken possession by madness, how can I prevent it? Man is helpless. This friend of mine was as sane as me, even more so. He couldn't do anything; he has become mad. I also can become mad, and nothing can be done to prevent it. This helplessness is making me sad. Last night I couldn't sleep. At any moment madness may come and I cannot do anything to prevent it. I am on the verge." And it is said that James remained sad his whole life. He couldn't forget that mad friend of his who had once been okay and now there was nothing that could bring him back from the world of madness.

Anyone can become mad at any moment. But if I was there to talk to William James I would have said to him that something can be done to prevent it. Go mad voluntarily! Use madness as a method to be relieved of madness. Throw the madness out of your system; don't go on accumulating and repressing it. Allow it to escape from you; don't preserve it.

This looks paradoxical. Those who look so sane are mad within. At any moment their layer of sanity can be broken. That layer is only skin deep; anything can break it. And, temporarily, you all go mad. If someone insults you, the layer is broken. Anger erupts; you explode. What is your anger? Temporary madness. Then you pull yourself back together, repair the hole, the leakage, and you are sane again. But your sanity is just so-so. At any moment, anything can make you mad. Your sanity is just hidden madness.

My method teaches you to throw that hidden madness out. Don't allow it to remain in your system; it's poisonous. Don't accumulate it; release it. If your total madness is released, there is no possibility of your ever going mad. Once you can feel a non-mad being within, you have gone beyond madness, you have transcended.

It is impossible for a buddha to go mad. Everyone else can go mad; only a buddha cannot. Why only a buddha? Because he has thrown all his madness out.

Meditation means throwing your madness out. When there is no poison within you, you will have a different quality of being. You will be able to fly, you will become weightless. Then bliss is not something that happens to you; it is not something that comes to you from without It is something that arises in you, it is something that is your inherent nature. Then bliss is not accidental. It is you; it is your nature, it is your Tao, your being, your very existence. Then, no one can take this bliss from you.

Unless this layer of hidden madness is thrown out completely, your source of bliss cannot start functioning, flowing. It cannot become a continuous stream, a river. Throw out this stone, this block, this dead weight, and allow the inner source of bliss to flow. Not only will you be blissful. Even others will get infected with your bliss.

When you are sad, you make others sad. You may know it or you may not know it. When you are ill you make others ill, because others are not so much others. We are linked together; existence is a togetherness. Nothing happens to you without it happening to others also. We vibrate into each other, we penetrate into each other. Your sadness, your madness, affects others.

Now in the West there is a therapy called family therapy. They say that if one member of the family is mad then the whole family has to be treated. The whole family is bound to be mad, otherwise how could one member of the family become mad? And unless the whole family is treated, the one member cannot be helped. But if you go deep, then why only the whole family? Why

not the whole society? And why only the society? Why not the whole world?

We are part of a mad world. Family therapy will not help; we need a world therapy. But who is going to help? The psychoanalyst is himself mad; the helper is also helpless, the guide is also misguided. Everything is just a temporary arrangement: one madman helping another and waiting to be helped by someone else. The blind leading the blind.

You cannot wait for the whole world to be treated. You will die first; you are not going to be here forever. If the whole world is mad, if madness is like an ocean surrounding us all, you cannot wait; there is no time. So family therapy, or even world therapy, is not going to help. Only one thing can help. You, as an individual, please don't accumulate madness. Throw it out, release it. Once the madness is released, the source of your bliss opens, becomes flowing. The river is there. You will be filled by it, and then you will be overflowing. And your overflowing bliss will help all the others who are around you; it will penetrate them.

Health is as infectious as disease. You may not have heard about it, but health is infectious. If disease can be infectious, why not health? If there are germs of disease, I tell you, there are germs of health. But they are more subtle. And if there are currents of madness, I tell you, there are currents of bliss. They are more subtle, more delicate, more invisible.

Release your madness and soon you will find that you are releasing a blissful current also, a riverlike flow that goes on and on. Whenever one becomes a buddha the whole world participates in it. The world may know it or may not know it, but whenever there is a buddha the whole world flowers in a certain way. It becomes more **aware**, more alert, more blissful, more silent.

The New Alchemy: To Turn You On, #29

Osho,
I am trying to do the meditations, making an effort, but the effort seems to be halfhearted. How can I make it wholehearted?

It is halfhearted because you are withholding yourself. If you are jumping, dancing, screaming, you are not moving totally in it because of some fear. That fear creates a division. You are afraid that if you move totally in it, it may not be possible for you to come back. That is the fear. If you express your madness wholeheartedly, the fear is there that you may not be able to come back from the madness, that it may take over, it may possess you. This fear creates a division. The major part stays in control and only the minor part is allowed to move. Then the movement becomes false because it is just imposed. The major part is still in control.

Lose control! And don't be afraid; fear is the barrier. The division comes through fear. Then you go on protecting yourself and, at the same time, allowing. Both are contradictory. And because of this contradiction, your effort is wasted. Energy is dissipated because you are fighting with yourself. One part is expressing, another part is controlling. You are contradictory, you

are fighting. In this inner fight, your energy is wasted.

Either move totally, or don't move. Decide: "If I am going to do it, then I will get totally involved. Otherwise, I'm not going to do it." But, remain whole.

And, I am here. If you cannot allow yourself to lose control here, while I am working on you, you will not be able to lose yourself totally when you are at home. Don't be afraid to lose control because I am here; I can help you in every way. And once you know that when you let go totally, once you know the bliss of it, the ecstasy of it even for a single moment....

That total let-go will allow you to have a glimpse of the real, and the glimpse will become the foundation. You will never be afraid again. Once you have moved to hell itself, to the very depths of madness, and you have come back again, for the first time you will be in control, never before. You were never in control before, because the fear was always there. The fear shows that you are not in control. Once you have gone to the very roots of your being and have returned back, you are in control. Now you no longer have to be afraid. Remember this.

Use this camp more wisely. While I am here watching you, observing you. You need not be afraid. If you are afraid here, then back at home you will not be able to let go. This is the last day, so be in a total let-go. And I promise you, there is nothing to fear. You are not going to lose anything by losing yourself in it; you are simply going to gain. You ale not going to lose anything except your madness; you have nothing to lose.

Karl Marx has said somewhere that the proletariat have nothing to lose but their chains. I would like to say the same thing to you. Man has nothing to lose except his chains, except his slavery, except his bondage, except his misery and hell. You have nothing to lose; don't be afraid. What have you got to lose? A naked man, afraid of losing his clothes. What have you got to lose?!

Move wholeheartedly. Once you move totally into the **meditations** there will be no problem. Once you have experienced it, once you have tasted the feeling – the freedom, the ecstasy that comes when you are in a total let-go – the fear will disappear forever. Only through freedom can the fear disappear. And that freedom can come only to a man who is whole, not divided in fragments.

Osho,
Why **meditate**? Why seek?

I don't say that you should **meditate**, I don't insist that you should **meditate**. It is you who are seeking it. And you have to seek it. It is just like a man who is ill and asks, "Why take medicine?" Because you are ill, that's why. If you are not ill, then there is no need. Why seek health? There is no need if you are healthy. But if you are not healthy; then you have to seek health.

Meditation is not meaningful for a buddha, for one who has attained the wholeness of his being. **Meditation** is a medicine; it has to be thrown. Unless you become capable of throwing your **meditation**, you are not healthy. So remember, **meditation** is not something to be carried forever and ever. The

day will come when the **meditation** has worked and it is no longer needed. Then, you can forget it.

People come to me and they ask me, "When do you **meditate**?" Never, I don't **meditate** at all; there is no need. **Meditation** is just medicinal. When you are ill, in conflict, in misery, it is needed.

And you go on asking, "Why **meditate**?" I'm not saying that you should **meditate**. If you think you are happy, happy with yourself, if you think you have no problems, if you think you have no worries, no anguish, no anxiety, there is no need.

But there is. Everyone has a deep anguish within him, a deep madness within him. And because of that, you ask: Why **meditate**? You ask because you are afraid. Through **meditation** you may lose your madness, your anxiety, your anguish, and you have become so accustomed to it, so habituated to it. The friendship has been going on so long that you will feel very lonely if you become healthy, very lonely. If a person has been living with a headache his whole life and suddenly the headache disappears, he will feel as if he has become headless. Now, he cannot feel his head!

You have become accustomed to your miseries. They give you a sense of being. If you have nothing to complain about, you feel that you are no more. That's why people go on complaining every day with everyone. They talk about their miseries and they are very happy when they talk about them. Look at a person when he talks about his miseries. He feels that he is something. The more he talks, the more he exaggerates his miseries, the greater he becomes. Look at his face when a man is talking about his miseries. He looks ecstatic!

If you go to a doctor and you think that you have cancer or you have TB or something big and the doctor says, "It's nothing. This ordinary medicine will do," you feel very disheartened. Such a deep misery and he is saying that it is nothing, just an ordinary illness, and it will disappear by using an ordinary medicine. You feel as if you have been dethroned. You were sitting on the throne of cancer and this is just an ordinary disease; an ordinary medicine will cure it.

You talk about your miseries, you diseases, illnesses; you magnify them. When they are magnified, you feel that you yourself are magnified.

That's why the mind, the ill mind, asks: Why **meditate**? The very question means that you need **meditation**. The "why," the very "why." A person who is not in need of **meditation** never asks why. He stops asking, because all asking is part of anxiety. If you are silent within, peaceful, blissful, you don't ask.

Philosophers are the most miserable men. They go on asking, "Why this? Why that?" Their constant "why" is an inner disease. Look at it in this way: only when something goes wrong do you ask why. When everything is okay, you never ask why. You ask why there is misery; you never ask why there is bliss. You ask why there is death; you never ask why there is life. You ask why there is hate; you never ask why there is love. When there is love, there is no question about it. You accept it totally. When there is hate, the question arises. When you are in bliss, no questioning, no inquiry, no philosophy arises out of it. When you are in anguish, suffering, you ask, "Why this suffering? Why am I suffering? Why is the whole world suffering?" Only when something goes wrong does the question arise. When everything is okay, there

is no questioning. You accept existence in its totality.

So remember this: if you have a "why" you need **meditation**, because without **meditation** the "why" will not disappear.

And the answer comes only to those who have stopped questioning. The answer can only be understood by those who are not in the mood to question. A questioning mind is not in the mood to hear. It goes on questioning. Questions are created in the mind just like leaves grow on a tree. If your mind is ill, questions will come out of it. Only if your mind has disappeared, and inner wholeness and health has been gained, will questions stop.

And when there is no question, you have got the ultimate answer. That ultimate answer is not in words. It is existential. You live it; you become it.

The New Alchemy: To Turn You On, #33

You have been doing the **meditations** very courageously here. Back home, you may feel alone. But don't feel it as a loneliness. If you are ready, I can help you there also. Just remember me, feel my presence, and then **meditate**.

Space, distance, is meaningless if there is love. You may be sitting just by my side and there may be a distance of miles, thousands of miles. You may be thousands of miles away from me, but if there is love, the distance disappears; you are right by my side.

Love is nearness, love is closeness. Distance in space, or nearness in space, is physical and meaningless. Wherever you are, it makes no difference. If you have a deep love for me, and if you can remember that love and surrender to me, I will be there working with you, within you. Remember this, and then you will never be lonely or alone.

Secondly, when one penetrates deeply into **meditation**, fear grips you. Sometimes one encounters death, one feels that now one is going to die. One returns back, hurries back to the surface. That is bound to happen. Before you are reborn, you will have to pass through a death. But don't be afraid. If a moment comes in your **meditation** when you feel that now this is the last moment and you will not be able to come back again to the world, to the body, feel thankful, feel a deep gratitude, and welcome the moment. It is a rare moment that comes only when your **meditation** has gone very deep. It is a good sign; welcome it. Don't be afraid of it because if you are afraid you can miss it; and once missed it may take a very long time to get that rare moment again. Sometimes even lives may pass before one comes to that rare moment again. Once the fear takes hold of you, you become deeply, unconsciously afraid, and you never come back to the point where death is encountered again.

Remember this. Many have missed many rare moments. Know well that death is going to be there. Not the death of you, but the death of the ego. But because you are identified with the ego you feel that "I am going to die." You are not going to die at all! You are immortal; you are deathless. There is no possibility; death is the only impossibility. You cannot die, so don't be afraid.

If you feel fear, you can remember me; and even in that moment of death, I will be there. You can feel reassured that I am there and you are not going to

die: someone is there who will help you.

Thirdly, **meditation** needs tremendous effort. You have to be doing it continuously. Make it a point to do it every day. If you can choose a certain hour, and do it in that particular hour every day, it will be very good. If you can choose a particular place also, and can do it regularly in that particular place, it will be even more helpful. But if it is not possible, then do it any time, any place.

If you can create a special place – a small temple or a corner in the home where you can **meditate** every day – then don't use that corner for any other purpose, because every purpose has its own vibration. Use that corner only for **meditation** and nothing else. Then the corner will become charged and it will wait for you every day. The corner will be helpful to you, the milieu will create a particular vibration, a particular atmosphere in which you can go deeper and deeper more easily. That's the reason why temples, churches and mosques were created. Just to have a place that existed only for prayer and **meditation**.

If you can choose a regular hour to **meditate**, that's also very helpful because your body, your mind, is a mechanism. If you take lunch at a particular hour every day, your body starts crying for food at that time. Sometimes you can even play tricks on it. If you take your lunch at one o'clock and the clock says that it is now one o'clock, you will be hungry – even if the clock is not right and it is only eleven or twelve. You look at the clock, it says "one o'clock," and suddenly you feel hunger within. Your body is a mechanism.

Your mind is also a mechanism. **Meditate** every day in the same place, at the same time, and you will create a hunger for **meditation** within your body and mind. Every day at that particular time your body and mind will ask you to go into **meditation**. It will be helpful. A space is created within you which will become a hunger, a thirst.

In the beginning it is very good. Unless you come to the point where **meditation** has become natural and you can **meditate** anywhere, in any place, at any time – up to that moment, use these mechanical resources of the body and the mind as a help.

Fourthly, this **meditation** is chaotic because **catharsis** is needed. It will be difficult for you; you will feel awkward, embarrassed. Back with your family, back in your neighborhood, you may feel, "How can I do it? How can I scream and go mad? What will people think?"

Don't be too concerned with what other people think. If you are too concerned with other people and what they will think, you can never transform yourself. Then you are just the slave of other people's opinions. And they will not allow you to move beyond them in any way. They can only allow you to be like them, never different from them.

Once you think of transforming yourself, remember, now you are going beyond the crowd, beyond the society. There is no other way. If you are interested in transforming yourself, you are going beyond the mind of the crowd, beyond the collective mind. But this is only a problem in the beginning.

If you go on doing the **meditation** without being worried about what people say.... At the most, they can say that you have gone mad. And they are not wrong! You are going mad! You are using madness as a method. But if

you can continue for at least three months, they will start seeing many differences in you. Something new is happening to you.

Wait for three months, and they will have to change their opinion. Then they will come to you for advice, because they are also mad and now you are becoming saner; the madness is disappearing. Your eyes are changing; they have become more silent. Your attitude, your approach, your relationships, everything is changing. You are less angry now, less hateful, less jealous; more loving, more compassionate, more nonviolent. They will feel it. And only this feeling will change their opinion.

Wait for the right moment. Right now, at the most, they can think you are mad. Let them think it; it makes no difference. Basically, they already think that you are mad. No one thinks very good of you because no one thinks good of anyone except himself.

What's your opinion about your neighbors? What's your opinion about your wife? What's your opinion about your husband? Deep down, everyone knows that the other is neurotic. The wife knows that the husband is a little bit crazy, neurotic, and the husband knows that the wife is mad and he is thinking of how to send her to some psychoanalyst. This is how everyone thinks about others. And everyone is right, because everyone is mad.

Don't be too worried about others. You can become an individual only if you go beyond the opinions of others, if you go on in your own way, without being worried about what others think. Only then will you become an individual.

This word *individual* is beautiful. It means "indivisible." If you follow the crowd you will always be fragmentary, divided. You cannot become a unity because the crowd is so big.

I have heard about one boy. I was staying with a family, and they brought the boy to see me. He had become a little neurotic. I asked him, "What is the matter?"

He said, "I am not neurotic, but my whole family is creating neurosis in me. My father thinks I should become a doctor. My mother thinks I should become an engineer. My uncle says that this is nonsense. 'There is no need to become a doctor or an engineer. Become a scientist.' They are all forcing me in different directions. I don't know what I have to become, what my destiny is. Too many people are pulling me in too many directions. That is what is creating neurosis in me."

If you follow the crowd you will be neurotic, fragmentary, because the crowd is so big and everyone is pulling you in their own way, in their own direction. You have many directions in your mind, in your being, many pulls. You are fragmentary. Forget the crowd. Don't allow anyone to pull you and push you. You are an individual, a free unit.

Remain authentic with yourself, and sooner or later the crowd will recognize the change, the transformation, the mutation that has happened to you. Then they will follow you. Then they will ask for your advice.

This is the way of the crowd. First they will censure you. If you insist, secondly they will tolerate it. And if you still insist, thirdly they will worship you. That's what always happens. So don't be worried about it.

The New Alchemy: To Turn You On, #34

The human mind has been totally perverted by serious people. Those who have taken upon themselves the great work of making men serious have destroyed all that is beautiful in you. Puritans, moralists, religious teachers, churches, they have destroyed all that is beautiful in you because the beauty is related to the non-serious.

Ugliness is related to the serious, and religion has become ugly because it has become too much attached to seriousness. Do not be serious. For these eight days be playful, childlike, non-serious – enjoying. Enjoy yourself enjoying others, enjoying the whole world around you. The hills are beautiful, and there will be rains and there will be clouds. This night is beautiful, the silence is beautiful. But if you are serious your doors are closed; then you are not open to the silence of the night – because except for man nothing is serious in existence.

Be playful. It will be difficult, because you are so much structured. You have an armor around you and it is so difficult to loosen it, to relax it. You cannot dance, you cannot sing, you cannot just jump, you cannot just scream and laugh and smile. Even if you want to laugh you first want something there to be laughed at. You cannot simply laugh. There must be some cause: only then can you laugh. There must be some cause: only then can you cry and weep.

You are serious. You look at life as a business or as mathematics. It is not! Life is poetic, illogical. It is not like work, it is like play. Look at the trees, the animals, the birds; look at the sky: the whole existence is playful. You are very serious, so it is no wonder that you have become separate from existence. You are uprooted from it, and then you feel alienated, then you feel like strangers, then you feel that this existence is not your own. No one else is responsible for it except you and your seriousness.

Put aside knowledge, put aside seriousness; be absolutely playful for eight days. You have nothing to lose. If you do not gain anything, you will not lose anything either. What can you lose in being playful? But I say to you: you will never be the same again. If you can really be playful, you will have a new perspective, a new way to look, a new way to be. And when you go back you will not be the same person. The whole of life will change its meaning for you, because the meaning is given by you. Now life looks like a boredom, life looks meaningless. You have made it so because of your seriousness. Life is playful, beautiful, but it can be beautiful only if your eyes are open to beauty.

People go on asking, "Where is God?" You cannot find him because he is a player and you are serious. Hindus have been saying for centuries that this existence is God's play, and you are so work-oriented, so serious, that you cannot meet him. Of course! Obviously! There is no possibility of your meeting him. You move in different dimensions. He moves into play. The whole existence is just a play. It is not a work; it is not serious.

Put aside your seriousness, and for eight days become godlike, playful. Again it will be difficult because you feel you are very mature. You are not! You have not gained maturity. Of course you have lost your childhood but just losing childhood is not synonymous with being mature. You can lose childhood without becoming mature. Maturity is not old age, maturity is not concerned with age at all. Maturity is a growth, and the growth must be through childhood, not against it, remember.

Your maturity is false because it has been against the child. The child was

born: maturity has been created. The child was natural; you are artificial, cultivated. You will have to go back to the child to regain the source from where growth is possible.

My insistence on being playful is because of this: I want you to go back to the very point from where you stopped growing. There has been a point in your childhood when you stopped growing and when you started being false. You may have been angry, a small child in a tantrum, angry, and your father or your mother said, "Don't be angry! This is not good!" You were natural but a division was created and a choice was there for you. If you were to remain natural then you would not have got the love of your parents.

Of course, you wanted the love; that was the only security for you, you could not have existed without it. So you opted, you surrendered. You pushed your nature aside. You started laughing and smiling; you became a good boy or good girl. The day you became the good boy or a good girl was the day of catastrophe. From that moment you have never been natural. From that moment you have been serious, never playful. From that moment you have been dying, not alive. From that moment you have been aging, not maturing.

In these eight days I want to throw you back to the point where you started being "good" as against being natural. Be playful so your childhood is regained. It will be difficult because you will have to put aside your masks, your faces; you will have to put aside your personality. But remember, the essence can assert itself only when your personality is not there, because your personality has become an imprisonment. Put it aside. It will be painful, but it is worth it because you are going to be reborn out of it. And no rebirth is possible without pain. If you are really determined to be reborn, then take the risk.

For these eight days be small children again. Do not criticize anybody, do not condemn anybody. That type of nonsense belongs to so-called mature people, not to children. What children do, do. They enjoy. And they enjoy such simple things that for us so-called mature people it looks absurd. The whole world is filled with beauty, truth, love, but you cannot enjoy anything.

When we are **meditating** from tomorrow morning, enjoy it! Remember this: regain your childhood. Everyone longs for it but no one is doing anything to regain it. Everyone longs for it! People go on saying that childhood is paradise and poets go on writing poems about the beauty of childhood. Who is preventing you from regaining it? I give you this opportunity to regain it.

Poetry will not help, and just remembering that it was paradise is not of much use. Why not move into it again? Why not be a child again? I say to you that if you can be a child again you will start growing in a new way. For the first time you will be really alive again. And the moment you have the eyes of a child, the senses of a child – young, vibrating with life – the whole of life vibrates with you.

Remember, it is your vibration that needs transformation. The world is already always vibrating in ecstasy; only you are not tuned. The problem is not with the world, it is with you: you are not tuned to it. The world is dancing, always celebrating, every moment it is in a festivity. The festival goes on from eternity to eternity, only you are not tuned to it. You have fallen apart from it, and you are very serious, very knowing, very mature. You are closed. Throw this enclosure! Move again into the current of life.

When the storm comes, the trees will be dancing, you also dance. When

the night comes and everything is dark, you also be dark. And in the morning when the sun rises, let it rise in you also. Be childlike and enjoying, not thinking of the past. A child never thinks of the past. Really, he has no past to think about. A child is not worried about the future; he has no time **consciousness**. He lives totally unworried. He moves in the moment; he never carries any hangover. If he is angry then he is angry and in his anger he will say to his mother, "I hate you." And this is not just words, this is a reality. Really, in that moment he is in total hate.

The next moment he will come out of it and he will be laughing and he will give a kiss to his mother and he will say, "I love you." There is no contradiction. These are two different moments. He was total hate and now he is total love. He moves just like a river goes on moving, zigzag. But wherever he is – wherever the river is – he is total, flowing.

For these eight days be like children – total. If you hate, hate; if you love, love; if you are angry, then be angry; and if you are festive, then be festive and dance. Do not carry anything over from the past. Remain true to the moment; do not hanker for the future. For these eight days drop out of time. Drop out of time! That is why I say do not be serious: because the more serious you are, the more time conscious you are. A child lives in eternity; there is no time for him. He is not even aware of it. These eight days will be real **meditation** if you drop out of time. Live the moment and be true to it.

Put aside knowledge, put aside seriousness, and thirdly, put aside the division of mind and body. Divided, you cannot meet the one godliness. Divided you cannot come to the nondual reality. If you are dual, the reality will be dual. You have to be one; only then does the reality begin to be one. It is you who ultimately decide what reality is. If you are mad, the whole existence is mad. If you are silent, then the whole existence is silent. If you are in love, you will feel that the whole existence is loving.

It is you who decide the quality of the existence around you – and you are divided. You think your body and your mind are two things; not only two, but contrary, opposed, fighting – enemies. No, they are not. They are two extremes of one rhythm; they are two poles of one existence. The outer is the body, the inner is the soul, but between the outer and the inner you exist. You are neither the inner nor the outer. The outer is a part of you and the inner is also a part of you. You exist in between.

Become a unity. At least for eight days do not divide yourself. Become one. If you can become one, a tremendous energy will be released. And only that energy can lead you into **meditation**; otherwise there is no way.

Go into a church: they talk and they talk and they talk; they preach. Go to a religious meeting: words, word, words – as if God is only a cerebral question that has to be solved through mind.

No, this will not be of much help. Mentation alone won't do: the body has to be brought in. That is why, in my **meditation** techniques, I do not take you as divided: you are one. If your mind is feeling angry, allow your body to be angry. If your mind is feeling happy, allow your body to dance. Do not create a division. Let yourself come deep down into the body, and allow the body to flow to your innermost core. Become a flow!

You are frozen. I would like to melt you and create a flow again. That is why I insist on active **meditation**. By "active" I only mean that your body must be involved in it. If you simply sit in a buddha posture, you can go on

thinking and thinking and thinking; the body is not involved in it. And the body is the world. Through the body you are related to the existence, through body you exist. Your **meditation** must in some way be deeply rooted in the body; otherwise it will become just a dream floating in the mind, just like clouds without any roots in the earth. I want to push you back to the earth.

For these eight days do not create any division. Be both body and soul simultaneously. The feeling, just the feeling that you are one, will dissolve your many anguishes, your many tensions, which you have created by an artificial division. The whole society, modern society, is paranoid because of this division, schizophrenic because of this division, this split. Standing against yourself, fighting with yourself – it is nonsense, but everyone is doing it.

In this camp be one with your body, have a nondual flow. Be alive in the body. And in the **meditations** use your body as much as possible. Only then will you have a real depth in **meditation**. So do not create division. These three things you have to remember.

And now, a few more points and then I will take the sutra – a few more points for these eight days. One, give more and more emphasis to exhalation. Really, do not inhale, only exhale. Do not be disturbed when I say do not inhale. I mean allow the body to inhale. You exhale and allow the body to inhale; you do not inhale. Whenever you remember, exhale deeply and then relax and leave the body to inhale.

This will give you very deep relaxation – because exhalation is death and inhalation is life. The first thing a child has to do is inhale and the last thing an old man has to do is exhale. Death begins with exhalation, life begins with inhalation. And remember that death is total relaxation. Life is tension, death is relaxation.

Meditation is more like death than like life, but death is not against life. Death is the very source of all life. Life comes out of death and moves again into death. Death is like the ocean and life is like a river: it comes and falls into the ocean. And then again clouds arise and again it rains and again a river is created, and it moves again to the ocean.

Death is like the ocean, life is like a river. Death is total relaxation. That is why we are unconsciously afraid of exhalation. We inhale but we never exhale. Only the body exhales as a necessity. Change this completely. For these eight days, exhale and allow the body to inhale. That will relax you – your body, your mind, your whole nervous system. And when I say exhale deeply, I do not mean for you to create any strain. Do not create any strain! Simply exhale deeply and enjoy it, as if you are dying in it. The life is moving into the ocean of death. Relax and surrender, and exhale deeply and enjoy it.

And then wait. I do not say to prevent it – no! Simply wait. Do not do anything for inhalation, neither for nor against. The body will take the inhalation by itself. And if you have deeply exhaled, a deep inhalation will occur. But your emphasis should be on exhalation – the first thing.

Secondly: thrice a day we will be meeting here, but there will be time in between. What are you going to do in that time? Remember one thing: do not do all that you have always been doing. Do not continue it – the same talk in the same way: do not continue it, put it aside. Be new, be original. Do not do whatsoever you have been doing. Change it, because it has become a habit pattern If you continue that pattern new things cannot evolve. Put it aside,

throw it away.

For these eight days do not move in your old habit patterns. Do not say things which you have been saying always. The moment you remember, stop! You know you have said this so many times; you have been saying this to your wife for years, and you know what she will answer. Everything has become a routine, a mechanical repetition.

Do not say it. Say something new. Or if you cannot find, if it is very difficult to find something new, remain silent: that will be something new. Or, and this will look foolish but I want you to be foolish for these eight days – do not use words, use gestures. If you want to say something to your friend or to your partner in the room or to your wife or anyone, use gestures; do not use language. Just be as if deaf and dumb: use gestures, say something through gestures. Or, if you cannot express through gestures, then use sounds – but do not use words. A deep exultation will happen to you; a deep benediction will come to you.

Use sounds or gestures. Do not use words, because words are the mind. Use sounds like birds and animals do, or gestures. You will have a new feeling in yourself, you will feel a new being within yourself, because the old pattern of personality will not be functioning. You can do this alone also and it will be worth it. Anytime during the day, sit alone: go near a tree, sit alone near it and start making sounds. Do not use words – just as small babies do, go on uttering any sound, repeating and enjoying it. It is baby talk without any lingual meaning. Just utter any sounds and enjoy the very utterance.

What I mean is: do not be a victim of the usual pattern here. Do not be concerned with anyone else. You are always concerned. Be concerned with yourself. Be totally selfish; be concerned with your own self. Enjoy your being, enjoy the surroundings, **meditate** with the group and alone, and be totally centered in yourself. Do not think about what others are doing. Do not think about it! Allow others to do whatsoever they want to do. Do not interfere with anyone. Even the idea of allowing others to do whatsoever they want to do will free you because you are unnecessarily burdened by others. Be totally selfish.

It does not look very religious when I say be totally selfish. To me it is the only religion because only when you are really selfish can you do something for others. Unless you have something, how can you do? How can you help? How can you love? How can there be compassion? Within you are nothing and you go on serving others and thinking about others. That is only an escape to forget yourself. In this **meditation** camp do not do that. Remember yourself and forget others.

And the last thing: in the **meditations**, do not do them partially, do not do them half-heartedly. Nothing will come out of it. **Meditation** is not mathematical. Do not think, "If I do fifty percent, then at least fifty percent will be the outcome." No, zero will be the outcome. Only a one-hundred-percent effort can bring you any results; less will not do.

It is just like heating water. At a particular degree, a hundred degrees, it evaporates. Do not think that at fifty degrees half will evaporate. It will not evaporate at all; it will just become lukewarm. I do not want you to become lukewarm here. Be either hot or cold. If you are cold then leave! No need to make any effort unnecessarily. Why tire yourself? If you are a hundred percent hot, then be here and you will evaporate. I guarantee that; that is absolutely

certain.

If you make a one-hundred-percent effort, if you do not withhold yourself, if you melt in the process completely and forget yourself, if you abandon yourself completely in it, the thing for which you have been hankering for lives together can happen. It can happen in a single moment – only a totality of abandonment is needed.

We will be doing three **meditations** a day in a group. That too is for a specific reason: because you are individuals only on the top. Deep down you are not individuals. We belong to each other; we are rooted in one **consciousness**. So a group **meditation** can be a tremendous experience. You are not alone there. If you can abandon yourself, if you can surrender, if you can melt completely, then the group soul takes you over, you are not there. Then the group dances and you dance as part of it. Then the group feels blissful and you feel blissful as part of it. Then the group moves, sways, dances, and you are part of it. Abandon yourself totally, and then the group takes you over. It becomes a fast, strong current and you are simply taken over.

These three group **meditations** are not individual **meditations**. You start as an individual, but sooner or later you are not there and the group soul has started functioning. And when the group soul starts functioning, you have entered the divine. So do not remain individuals, that is false, egoistic. Melt down, and things will start happening to you.

Many things are possible, and I hope they will happen to you. If you are really ready, if you have been dreaming about them, hoping about them – if you have come here not as a casual visitor but as a seeker, to stake something, to accept the challenge and to move into the greatest adventure that is possible to human **consciousness** – then everything can happen to you.

The Supreme Doctrine, #1

Sex is the basic duality. We have been arguing about and discussing for centuries how to attain the nondual. But we go on discussing it as if it is some intellectual matter: "How to attain the nondual?" It is not an intellectual matter; it is ontological, existential. You can attain the nondual only when the duality within you disappears. It is not a question of **meditating** on the nondual and thinking, "I am the Brahman." Nothing will come out of it; you are simply deluding yourself.

You cannot attain nonduality unless the basic duality of sex disappears within you, unless you come to a moment when you cannot say who you are – man or woman. And this happens only when your inner man and woman melt so much that they dissolve into each other – and all the boundaries are lost, and all the distinctions are lost, and they are one. When the inner orgasm, the spiritual ecstasy happens, you are neither. And only when you are neither is life born.

In a single moment of meeting between your parents, your mother and father, you were born – in a single moment of meeting! Remember, life is always out of meeting, never out of separation. Life comes only in a deep meeting, in a deep communion. For a single moment your father and mother

were one, they were not two. They were functioning as one being. In that oneness you were born.

Life always comes out of oneness. And the life that I am talking about, or Jesus talks about and Buddha talks about, is the life which will happen inside you, within you. Again a communion, a melting, happens, and the two sexualities within you dissolve.

Remember, I say again and again that sex is the basic duality, and unless you transcend sex the Brahman cannot be achieved. All other dualities are just reflections and reflections of this basic duality. Birth and death – again a duality. They will disappear when you are neither male or female. When you have a **consciousness** which goes beyond both, birth and death disappear, matter and mind disappear, this world and that world disappear, heaven and hell disappear. All dualities disappear when the basic duality within you disappears, because all dualities are simply echoing and re-echoing the basic division within you.

That is why the old, ancient Indian seers have put the Brahman in the third category. He is neither male nor female. They call him *napunsak* – impotent. They call him the third sex, the ultimate reality of the third sex. The word *brahman* belongs to napunsak ling: it is neither or it is both. But one thing is certain: it transcends the duality. That is why other conceptions of God look immature, childish. Christians call him father. This is childish, because then where is the mother? And how is this son Jesus born? And they say Jesus is the only son but where is the mother? The father alone giving birth? If the father alone gives birth to Jesus, then he is both – mother and father. Then do not call him father. Then the duality comes in.

Or, some religions have called the ultimate being the mother. Then where is the father? These are just anthropomorphic feelings. Man cannot even think about the ultimate in any other terms than human, so he calls it father or mother. But those who have known and those who have transcended the anthropocentric attitude, the man-oriented attitude – they know that he is neither. He transcends both; he is a meeting of both.

In the ultimate, mother and father both are merged. Or, if you will allow me the expression, I would like to say: the Brahman is mother and father in eternal orgasm – one in an eternal ecstasy of meeting. And out of that meeting comes the whole creation, out of that meeting comes the whole play, out of that meeting all that exists is born.

Here, in this **meditation** camp, we will be trying to bring your unconscious and conscious nearer, your feminine and your masculine nearer. You will have to help me, to cooperate with me. In the **meditation** techniques you have to destroy all the barriers between your conscious mind and the unconscious. And you have to be free, as totally free as possible because suppression has created the barriers.

So do not suppress. If you feel like screaming, scream. The very scream will bring your conscious and unconscious nearer. If you feel like dancing, dance. The very dance will bring your conscious and unconscious nearer. Really, dance can be very helpful, because in dance your body and your mind are in a deep meeting. It is not only the body which is moving; within the body your **consciousness** is also moving. Really, a dance becomes a dance only when your body is filled with the grace of your spirit, when your spirit is flowing out of your body, when your spirit has taken a rhythm with the body.

All the old religions were dancing religions. They were more authentic. Our new modes of religion are just false. You go into a temple or into a church or into a gurudwara and you just verbalize there. Someone preaches and you listen. It has become cerebral. Or, you pray and you talk with God. Even with God you use language. You cannot be silent with him; you cannot believe that he can understand you without your talking. You have no faith! You do not trust him; you want to explain everything to him.

I have heard: one mother overheard her small child praying in the night to God, and he was saying, "Dear God, beloved God, stop Tommy from throwing things at me – and by the way, I have told you this before."

But this is what we all are doing: praying to God to "stop Tommy from throwing things at me." Even if you go to the Vedic rishis they are doing the same: "Do this; do not do that." You cannot allow him to do whatsoever is his will. You give your own program. And if he follows you, you are a believer and if he doesn't follow you, you will say that he doesn't exist. He can exist only if he exists as your follower.

But existence cannot follow you. Existence is greater than you; existence is the whole. You are just a fragment, and a fragment cannot be followed – the fragment has to follow the whole. This is what a religious mind is: the fragment following the whole, the fragment surrendering to the whole, the fragment not struggling, the fragment in a letgo.

Religion has become verbal, linguistic. Here we will try to bring the authentic religion. The most secret core of it is that you must come to it totally – with your mind, your body, your emotions, everything. Nothing is denied. You cry and you weep and you laugh and you dance, and you sit in silence. You do all the things that your inner being happens to do; you do not force it to do anything. You do not say, "This is not good; I should not do it." You allow a spontaneous flow. Then the unconscious will come nearer and nearer to the conscious.

We have created the gap through suppression: "Don't do this, don't do that," and we go on suppressing. Then the unconscious is suppressed. It becomes dark. It becomes a part where we never move in our own house. Then we are divided. And, remember, then there are perversions.

If you allow your unconscious to come nearer to your conscious, too much sex-obsession will disappear. If you are a man and you deny your unconscious, you are denying your inner woman; then you will be attracted to outer women too much. It will become a perversion because then it is a substitute. The inner femininity has been denied; now the outer femininity becomes obsessive to you. You will think and think about it; now your whole mind will become sexual. If you are a woman and you have denied the man, then "man" will take possession of you. Then whatsoever you do or think, the basic color will remain sexual.

So much fantasy about sex is because you have denied your inner other. So now this is a compensation. Now you are compensating for something which you have denied to yourself. And look at the absurdity: the more you get obsessed with the other sex the more you feel afraid; the more you deny the inner the more you suppress it; and the more you suppress it the more you become obsessed.

Your so-called brahmacharis are totally obsessed with sex for twenty-four hours a day; they are bound to be. It is natural: nature takes revenge. To me,

brahmacharya – celibacy – means you have come so near to your own feminine or your own masculine, so near that there is no substitution for it. You are not obsessed with it; you do not think about it. It disappears.

When your own unconscious is nearer to you, you need not substitute it with someone else outside. And then a miracle happens. If your unconscious is so near, then whenever you love someone, a woman or a man, that love is not pathological. If your unconscious is so near, that love is not pathological. It is not possessive, it is not mad. It is very silent, tranquil, calm, cool. Then the other is not a substitute and you are not dependent on the other. Rather, the other becomes just a mirror.

Remember the difference: the other is not now a substitute, something which you have denied. The other becomes a mirror of your inner part, of your unconscious. Your wife, your beloved, becomes just a mirror. In that mirror you see your unconscious. Your lover, your husband, your friend, becomes a mirror. And in that mirror you can see your unconscious clearly mirrored, projected outside. Then wife and husband can help each other to bring their unconscious more and more near.

And a moment comes, and it must come if life has been a really successful effort, when wife and husband are no more wife and husband: they have become companions on the eternal journey. They help each other; they have become mirrors to each other. They reveal the unconscious of the other and each helps the other to know himself or herself. Now there is no pathology, no dependence.

Remember one thing more: if you deny your unconscious, if you hate your unconscious, if you suppress your woman or man within, then you can go on saying that you love the outer woman but deep down you will hate her also. If you deny your own woman, you will hate the woman you love. If you deny your own man, you will hate the man you love. Your love will just be on the surface. Deep down it will be a hatred. It is bound to be so, it has to be so, because you will not allow the other to become the mirror of your unconscious. And you will be afraid also. Man is afraid of woman. Go and ask your so-called saints. They are so afraid of women. Why? They are afraid of the unconscious, and the woman becomes a mirror. Whatsoever they have hidden, she reveals.

If you have suppressed something, then the other polar opposite can reveal it immediately. If you have been suppressing sex and you are sitting in **meditation** in a lonely place and a beautiful woman passes by, suddenly your unconscious will assert itself. That which has been hidden will be revealed in the woman passing and you will be against that woman. You are foolish – because that woman is not doing anything at all, she is just passing there. She may not even know that you are there; she is not doing anything to you. She is a mirror, but the mirror is passing and in that mirror your unconscious is reflected.

The whole so-called spirituality is based on fear. What is the fear? The fear is that the other can reveal the unconscious and you do not want to know anything about it. But not knowing will not help, suppression will not help. It will remain there. It will become a cancer and by and by it will assert itself more and more, and ultimately you will come to feel that you have been a failure and that whatsoever you have suppressed has become victorious and you are defeated.

My whole effort is to bring your unconscious nearer to your conscious. You become so much acquainted with it so that it is not unknown. You become friendly to it, then the fear disappears – the fear of the polar opposite. And then the hatred also disappears because then the other is just a mirror, helpful. You feel gratitude. Lovers will be grateful to each other if the unconscious is not suppressed and they will be hateful to each other if the unconscious is suppressed.

Allow your whole being to come into function. Your emotions are imprisoned, encapsulated. Your body movements are imprisoned. Your body, your heart, have become just as if they are not part of you. You simply carry them along like a burden. Allow your emotions full play. In the **meditations** we will be doing, allow your emotions full play and enjoy the play, because many new things will be revealed to you.

You have not been screaming. You have not screamed; you cannot remember when you last screamed. When the scream comes to you and takes possession of you, you will become afraid of what is happening because then you are losing control. But lose control: your control is the poison. Lose control completely. Allow your emotions to erupt like a volcano. You will be surprised at what is hidden in you. You may not even be able to recognize that it is your face.

Allow your body to have full play also, so that every cell of the body becomes vibrant, alive. Just as a bird alights on a branch and the branch starts wavering – becomes vibrant, alive – let your being alight on your body and allow your body to be vibrant, alive, alive with the inner force. And suddenly you will enter a new door unknown before. You will open a new dimension of your own existence and that dimension will lead you to the ultimate, to the divine.

The Supreme Doctrine, #2

Osho,
This morning You talked about the inner intercourse and orgasm which happens between the outer male body and the inner female unconscious, and vice versa. Please explain how this happens in the active **meditation** we are practicing here.

It happens in the active **meditation** you are doing here because all that is hidden and suppressed is brought out by it. It is a **catharsis**, an expression. It is just the reverse process of suppression. So you will have to understand the process of suppression.

Someone has died: you feel very sad, but you think in your mind that it is not manly to weep or to cry. It will look like a weakness, and you have always maintained a strong image of yourself. Everyone knows that you are a very strong-willed man, so how can you weep? This is womanish, so you suppress the tears. They want to come out, they want to be released and relieved, but you suppress them. Those tears will become poison, because the system was trying to throw them out and you have suppressed them. You go on smiling. Your heart is weeping and crying, but you go on smiling.

You are trying to maintain an image. You cannot be natural; you cannot allow your heart, your body, your mind, to function naturally. You go on manipulating them. You choose: something has to be expressed and something has to be repressed. That repressed part becomes the unconscious.

Really, there exists no unconscious. You repress something and you repress it very deeply because you yourself do not want to be aware of it, you do not want to be conscious of it. It will be a heavy burden on the mind, so you go on forgetting it. You go on being unconscious about the fact that it exists there. You forget its existence, and you yourself create an unconsciousness within.

This is the way you become divided, you become two. The rejected part becomes the unconscious and the accepted part becomes the conscious. If you are a man, then you are rejecting the woman, because no culture has yet existed on earth which accepts the bisexuality. All the cultures that have existed up to now were not really aware of the fact that to be a man or to be a woman is not something absolute. It is relative, it is a question of degrees.

If you are a man, it doesn't mean that you are a hundred percent man. No one can be, because to be a hundred percent man you will have to be born out of your father with the mother not contributing anything. That is impossible! Or to be a hundred percent woman, the father would have not to be there at all; only the mother would be involved. If the father contributes something, the male element has entered; if the mother contributes something, then the female element has entered. This is a new fact brought out by depth psychology – a new fact for the West, but tantra in the East has always been aware of it.

Man is only in relative terms a man: he may be sixty percent man and forty percent woman; or a woman may be sixty percent woman and forty percent man. That is why many things happen. Sometimes the degrees are so near that someone may be fifty-one percent man and forty-nine percent woman, so you cannot decide really whether he is a man or a woman. He will walk, he will talk, he will move, in a feminine way, forty-nine percent. And this difference is of hormones. New hormones can be injected. This is a borderline case – forty-nine percent woman and fifty-one percent man. You can inject a few more female hormones, and the balance will change and the man will become a woman.

There have been many accidents when suddenly a boy becomes a girl or a girl becomes a boy. Then scientists became aware about this phenomenon. Then they came to understand that there are borderline cases. Now there are hormones available, and I think that the time is not very far off, it will happen even before this century ends, that the alternatives will be available to everyone: you will be able to change your sex.

And it is a good idea – because if a man has remained for thirty years a man, it will be a good change. Really, to become a woman is to move into another world, and this is a greater change than going to the moon. There is nothing much there; it is just like the earth. But a man moving to be a woman or a woman becoming a man is moving to a completely opposite pole.

Really, whenever the alternative becomes possible, only foolish people will not use it. Those who are wise will use it, because then you can become **aware** and you can live in two totally different worlds. That will give a new light to the human mind, because man has never really understood what

woman is, neither are women capable of understanding men, because their psychologies differ so absolutely, they exist on such extreme poles.

Freud has said, "I have been working for forty years with human psychology, but still I cannot say what a woman desires, what a woman wants, what her mind is." It is difficult, because a man cannot understand a woman. Whatsoever he understands will be a point of view, as he is standing at the other pole. He will be looking at a woman as a man, and that changes everything. A woman cannot understand man because she is always looking from the standpoint of being a woman. And we cannot change places. If biology helps us, then the old controversy between man and woman will disappear.

I am saying that you are a man only relatively or a woman only relatively. And if you are a man, then the other part which is a woman, which your mother contributes, you will have to suppress. Why? What is the need to suppress it? We suppress it because we have been trying to live according to logic. That is the greatest fallacy man has committed. We have been trying to live according to logic, and life is illogical.

Life is both man and woman together, and logic is always either feminine or masculine. Your logic says you are a man, so cut all those qualities which do not belong to a man. And that suppressed part becomes your unconscious. You are a woman, so everyone says you must be kind, loving, sympathetic. You must not be cruel, you must not hate, you must not be aggressive, because that is not how a woman is conceived to be.

This is nonsense! Really, if a woman becomes aggressive, she is incomparable. No man can compete with her, because your aggression is exhausted already – you have used it too much. But she has not used her man, so that man is still fresh and young. If she becomes aggressive, there is no man who can compete with her. If she is angry and violent, you will look just pale before her.

And similar is the case with man. They say that a man must be aggressive, violent, powerful. He must have willpower, must not be weak, must not show sympathy or love: these things are womanish. But if a man can love, no woman can compete with him – no woman, because his 'woman' remains always virgin and fresh, unexhausted, unused. What I am saying is this: that your other is illogical, so you deny it in order to have a clear-cut image, a logical image.

I have heard that once it happened that a very great Zen mystic and master died. His disciple Rinzai was very well known, more known than his master. Really, this master was known because of Rinzai. Rinzai was a great man, famous all over Japan. When the master died, thousands and thousands of people gathered to pay their respects. They were surprised because Rinzai was weeping and crying, and tears were rolling down his cheeks.

Many friends said, "What are you doing? These people who have gathered are talking about you, and they say, 'We cannot conceive of Rinzai weeping. We thought that he is a man who is totally unattached; we thought that he is a man who has renounced all attachments, and now he is weeping. This man Rinzai has been teaching us that the soul is immortal – that only the body dies, and the body is nothing: dust returns unto dust. So why is he weeping now?' "

They demanded an answer. They were logical, because if a man says that

the soul is immortal, then death should have no meaning. "Then why are you weeping?" they said. "You say that no attachment is the key, so why are you attached to your master? Only the body has died, and you have been always teaching that the body is just dead matter. So why be worried about it? A dead thing has become dead."

They demanded an answer, and they were logical. But what did Rinzai say? Rinzai said, "Your question is logical, but what can I do? The tears are coming down. I am weeping. I find myself weeping. Not only are you surprised: I am surprised. What can I do? This is how life is happening in me, and life is illogical."

Rinzai said, "It is good that my master has died, as he has made me aware of my total life. Without him I was thinking that I was unattached. If he had not died, I could never have stumbled upon the fact that I have a heart and that I have tears and that I can weep.

"So, people, you are not the only ones who are surprised. Rinzai himself is surprised. But I will not suppress life. I have been accepting life totally, and I still say the soul is immortal and only the body has died. Only the body is dead, but the body was also so beautiful! I am weeping for the body. Dust unto dust: really, I still say that dust has gone back to dust, but that dust had taken such a beautiful form that I am weeping for it."

It is recorded in Zen chronicles that Rinzai proved to be real to life, not to logic.

Be real to life, not to logic, and then whatsoever you have suppressed will come up, will explode. This is what the active **meditation** is doing: bringing the suppressed up to be expressed; bringing your tears back to life, bringing your anger, your laughter, your sadness, back to life; throwing everything out of your system so that your system becomes purified, so that your system becomes innocent again. With that innocent system you can contact the divine. This poisoned system cannot have any contact.

Active **meditation** is **catharsis**. It is to purify you. And when you are purified and the unconscious has been acted out, the barrier between the unconscious and the conscious falls – because the barrier is created by suppression. When you are not suppressing the barrier disappears and then there is no boundary between the conscious and the unconscious.

Then you are both: you are bisexual – man and woman both. And when you are both, you will have a new feeling of being, a new unity within you. You will not feel disrupted, divided. You will become organic, one. This oneness can lead you to the ultimate oneness; this oneness is the first step.

The third question and the last:

Osho,

You said be a total yea-sayer, be totally with the body. But it is our common experience that then there is every possibility of the senses being permissive and indulgent. Please explain the wisdom behind the above saying.

So let them be permissive and indulgent. Why be afraid? What is wrong in it? The fear comes from a long tradition of suppression. Why be afraid of your senses being permissive? Why not permit them? Who are you not to permit them and what has happened to you? Do you think that you have enslaved your senses? Quite the contrary is the case: your senses have enslaved you, and you cannot be free unless your senses are free. Unless your total being is free, you cannot be free. This is one of the deepest problems for the human mind. You will have to understand it.

First you say something is wrong, then you become afraid of it. Then you try to suppress it, not to do it. And the more you suppress it, the more your mind is filled with it.

For example, if you suppress sex then your mind will become sexual. Really, no animal is sexual except human beings. Sex exists for animals, but they are not sexual. For animals sex exists, but they are not sexual because they never think about it. They do not go on brooding about it, they do not create nude films, they do not publish nude magazines. They do not do anything about sex. Whenever the desire arises they move; whenever the desire is not you cannot move them. They simply follow their nature.

But man, he creates a sexual mind by suppressing sex. And the more he suppresses, the more he becomes sexual, because whatsoever you suppress goes into your blood, into your bones. It becomes part of your being. When I say be a yea-sayer, you become afraid. Why? It is not because what I am saying is dangerous, but because the moment you think of yea-saying you become aware of all the poisons you have suppressed; if I say yes, all this poison will be released."

You think that if you say yes to sex you will become mad after it – that you will commit adultery, that you will become a maniac. The situation is just like this: if a man fasts for thirty days, then even a hint about food makes him mad. Not that a hint about food can make anybody mad – the food is not the cause. The cause is his own suppression. He has been suppressing his hunger, his desire to eat. Any hint, however indirect, and he will become mad. He will say, "Do not say such things."

A word can break his whole suppression and explode his whole being. He will become afraid; he will not look at food. He will pass through the streets and he will not look at the signboards of the restaurants, he will just look down. But whatsoever he is doing...even looking down at the road he will see food.

Really, everything will finally become an indirect invitation to food. If he looks at the moon he will think about bread – white bread floating in the sky. He cannot see his beloved's face there – impossible. He will see bread.

Whatsoever you are starved of you will project. Really, if your beloved is not with you, only then can you see her face in the moon. If your beloved is with you, how can you see? You will see simply the moon. And when you see the moon simply as the moon, you are healthy. When you see your beloved's face you are unhealthy. Or when you see bread floating you are unhealthy, you are perverted.

A moon is a moon. Nothing else should be seen in it. Anything else that you see is a projection. Something suppressed goes out and creates an illusion; it is a hallucination. Whatsoever you suppress becomes hallucinatory. Then you are living in it, moving in it, and, of course, you become more and more

afraid and scared. So the more you get scared, the more you suppress it.

You are in a suicidal effort; that is why such questions arise: "If I say yes, the first thing that comes to the mind is whatever I have said no to." That thing will assert itself immediately. If you have been starving your body, fasting, dieting, and I say, "Say yes," the first thing that comes to your mind will be to go and eat. And then you will become afraid, because you have been dieting and now the whole thing will go to the dogs if you say yes.

If a man who has been suppressing sex thinks about saying yes to the whole of life, he will be afraid of sex. Whatsoever you have suppressed, whatsoever you have said no to, will demand. It will be the first thing that will come to your mind to say yes to, and this will create trembling. But this trembling is coming not because of yea-saying – it is coming because you have said no. This is the point to be understood: it is coming because you have said no. The questions come: "What if the society becomes permissive? What if everyone indulges?" It is because the society has been repressive. It is because everyone has said no to life energies.

Try saying yes. In the beginning it may happen that you will become permissive. In the beginning it may happen that you will become indulgent, because whenever a suppressed force is released it moves to the other pole forcibly. But wait and be a **witness**. Sooner or later the suppressed force will be lost, and for the first time in your life you will become healthy. And then the pendulum will come and stand in the middle.

When the pendulum comes in the middle you are healthy, but you have been keeping it to the left, pulling it to the left. Now you are afraid that if you leave it, it will go to the very right. Of course it will go, but it is going to the right not because you are leaving it; it is going to the right because you have been clinging to it and pulling it to the left. Leave it, and the sooner the better. It will go to the right. Allow it to go, and do not pull it to the left. Allow it to go! By and by, it will move from right to left, from left to right. The momentum that you have given it by suppressing has to be released, so it will have to move. But do not give it a new momentum; just become a **witness**.

By and by, the pendulum will become static in the middle. When the pendulum is in the middle of your mind and you are not afraid of indulgence or permissiveness, you have become free. Now you are healthy and natural.

My whole emphasis is to be natural. The more natural, the nearer you are to the divine. Nature is not against the divine; nature is the expression of the divine. But you have been taught again and again that nature is against the divine, so "Kill nature so that you can reach God."

You will never reach in this way because nature is not against the divine. If it is against, it cannot exist. How can it exist? How can anything exist which is against the divine? It is part of the total, part of the game. Do not be against it. And how can you be? You are part of nature. You can go on deceiving yourself, that is all.

Allow it to flow in a natural way, allow it a natural rhythm, and by and by it settles. And when it has settled you will find that suddenly you are standing in the divine. When there is no fight with nature, just an acceptance, you have moved beyond nature. But this 'beyond nature' is not against nature. It is really a growth through it. You will come to brahmacharya – to a beautiful celibacy – but not through fighting sex. No one has come that way ever, no one can ever come that way.

When you are growing through sex, becoming more and more alert through sex, sex will be transformed. This is the way: if you suppress sex it becomes sexuality; if you express sex it becomes love. And through sexuality you cannot reach the divine. It is a perversion. But through love you can reach – it is a natural growth.

The more you accept natural instincts totally, without any condemnation at all, by and by they subside and the fever is lost. And when they subside you have tremendous energy left with you. That energy can become the arrow toward the divine. It becomes! There is a celibacy which comes through growth and there is a celibacy which comes simply through negation, denial. The celibacy that comes through denial is perverted: your mind will be filled with sexuality. The celibacy that happens gracefully, through alertness, through acceptance, becomes a grace. It has a beauty of its own, and by and by it goes beyond itself.

Then it is love. Then it is prayer. And the love that was flowing toward the opposite sex starts flowing toward the divine – the same love, the same energy.

So keep it in your mind: I am not against anything. I am for transcendence, but not against anything. God is not against the world: it is a transcendence. It has to be achieved through the world; that is why you have been thrown into the world. But you feel, and you go on thinking, that you are more wise than God himself. He has thrown you into the world to grow, to experience, to be anguished through it. And you are so wise....

Be a little foolish; do not be so wise. Allow the divine to have its own way through you; experience life with a yea-saying heart. And when you say yes, the very life becomes divine.

The Supreme Doctrine, #3

The second question:

Osho,
The first few days of active **meditation** tend to tighten muscles, causing pain everywhere. Is there any way to get over that?

Go on doing it! You will get over it – and the reasons are obvious. There are two reasons. First, it is a vigorous exercise and your body has to get attuned to it. So for three or four days you will feel that the whole body is aching. With any new exercise it will happen. But after four days you will get over it and your body will feel stronger than ever.

But this is not very basic. The basic thing goes deeper, and the basic thing is what modern psychologists have come to know. Your body is not simply physical. In your body, in your muscles, in the structure of your body, many other things have entered through suppressions. If you suppress anger, the poison goes into the body. It goes into the muscles, it goes into the blood. If you suppress anything, it is not only a mental thing, it is also physical – because you are not really divided. You are not body and mind; you are

bodymind – psychosomatic. You are both together. So whatsoever is done with your body reaches to the mind and whatsoever is done with the mind reaches to the body, as body and mind are two ends of the same entity.

For instance, if you get angry what happens to the body? Whenever you get angry certain poisons are released into the blood. Without those poisons you will not get mad enough to be angry. You have particular glands in the body, and those glands release certain chemicals. Now this is scientific, this is not just a philosophy. Your blood becomes poisoned.

That is why, when you are angry, you can do something which you cannot do ordinarily – because you are mad. You can push a big rock: you cannot do it ordinarily. You cannot even believe afterwards that you could have pushed this rock or thrown it or lifted it. When you are back to normal again, you will not be capable of lifting it again because you are not the same. Particular chemicals were circulating in the blood. You were in an emergency condition; your total energy was brought to be active.

But when an animal gets angry, he gets angry. He has no morality about it, no teaching about it. He simply gets angry and the anger is released. When you get angry, you get angry in a way similar to any animal. But then there is society, morality, etiquette, and thousands of things. You have to push the anger down. You have to show that you are not angry; you have to smile – a painted smile! You have to create a smile, and you push the anger down. What is happening to the body? The body was ready to fight – either to fight or to fly, to escape from the danger, either to face it or escape from it. The body was ready to do something: anger is just a readiness to do something. The body was going to be violent, aggressive.

If you could be violent and aggressive, then the energy would be released. But you cannot be – it is not convenient, so you push it down. Then what will happen to all those muscles which were ready to be aggressive? They will become crippled. The energy pushes them to be aggressive, and you push them backwards not to be aggressive. There will be a conflict. In your muscles, in your blood, in your body tissues, there will be conflict. They are ready to express something and you are pushing them not to express. You are suppressing them. Then your body becomes crippled.

And this happens with every emotion. And this goes on day after day for years. Then your body becomes crippled all over. All the nerves become crippled. They are not flowing, they are not liquid, they are not alive. They have become dead, they have become poisoned. And they have all become entangled. They are not natural.

Look at any animal and see the grace of the body. What happens to the human body? Why is it not so graceful? Why? Every animal is so graceful: why is the human body not so graceful? What has happened to it? You have done something with it: you have crushed it and the natural spontaneity of its flow has gone. It has become stagnant. In every part of your body there is poison. In every muscle of your body there is suppressed anger, suppressed sexuality, suppressed greed – and everything – suppressed jealousy, hatred. Everything is suppressed there. Your body is really diseased.

So when you start **meditating**, all these poisons will be released. And wherever the body has become stagnant, it will have to melt, it will become liquid again. And this is a great effort. After forty years of living in a wrong way, then suddenly **meditating**, the whole body is in an upheaval. You will

feel aching all over the body. But this aching is good, and you have to welcome it. Allow the body to become again a flow. Again it will become graceful and childlike; again you will gain the aliveness. But before that aliveness comes to you the dead parts have to be straightened and this is going to be a little painful.

Psychologists say that we have created an armor around the body and that armor is the problem. If you are allowed total expression when you get angry what will you do? When you get angry, you start crushing your teeth together; you want to do something with your nails and with your hands, because that's how your animal heritage will have it. You want to do something with your hands, to destroy something.

If you don't do anything your fingers will become crippled; they will lose the grace, the beauty. They will not be alive limbs. And the poison is there. So when you shake hands with someone, really there is no touch, no life, because your hands are dead.

You can feel this. Touch a small child's hand – a subtle difference is there. When the child really gives you his hand...if he is not giving, then it is alright – he will withdraw. He will not give you a dead hand, he will simply withdraw. But if he wants to give you his hand, then you will feel that his hand is as if it is melting into your hand. The warmth, the flow – as if the whole child has come to the hand. The very touch, and he expresses all the love that it is possible to express.

But the same child when grown up will shake hands as if a hand is just a dead instrument. He will not come in it, he will not flow through it. This has happened because there are blocks. Anger is blocked...really, before your hand becomes alive again to express love, it will have to pass through agony, it will have to pass through a deep expression of anger. If the anger is not released, that anger is blocking and love cannot come out of it.

Your whole body has become blocked, not only your hands. So you can embrace someone, you can take someone near your chest, but that is not synonymous with taking someone near your heart. These are two different things. You can take someone near your chest: this is a physical phenomenon. But if you have an armor around your heart, a blocking of emotions, then the person remains as distant as he ever was; no intimacy is possible. But if you really take a person near, and there is no armor, no wall between you and the person, then the heart will melt into the other. There will be a meeting, a communion.

Your body has to release many poisons. You have become toxic, and you will have pain – mm? – because those poisons have settled down. Now I am creating a chaos again. This **meditation** is to create chaos within you so that you can be rearranged – so that a new arrangement becomes possible. You must be destroyed as you are, only then can the new be born. As you are, you have gone totally wrong. You have to be destroyed and only then can something new be created. There will be pain, but this pain is worthwhile.

So go on doing the **meditation** and allow the body to have pain. Allow the body not to resist; allow the body to move into this agony. This agony comes from your past but it will go. If you are ready it will go. And when it goes, then for the first time you will have a body. Right now you have only an imprisonment, a capsule, dead. You are encapsulated; you do not have an agile, alive body. Even animals have more beautiful, more alive bodies than

you.

By the way, that is why we have become so much obsessed with clothes – because the body is not worth showing. We have become so much obsessed with clothes! Whenever you stand naked you will see what you have done to your body. Clothes go on hiding your body from you.

This has been my experience through so many **meditation** camps: if some people become naked in the camps, really only these people are the ones who have beautiful bodies; thus, they are not afraid. Those who have ugly bodies come and they complain, and they say, "This is not good, people going nude!" Their fear is natural. They are not really afraid of others going nude, they are afraid of themselves; they cannot face their own bodies.

This disease is a vicious circle, because if you do not have a live body you want to hide it, and when you hide it, it becomes more and more dead – because then there is no need to be alert about its being alive.

Through centuries of clothing we have lost touch with our own bodies. If your head is cut off and you encounter your own body without a head, I am sure you will not be able to recognize that this is your body – or will you be able to recognize it? You will not be able to recognize it because you are not even acquainted with your own body. You do not have any feeling about it; you are simply living in it without caring about it.

We have done much violence to our bodies. So in this chaotic **meditation** I am forcing your bodies to be alive again. Many blocks will be broken; many settled things will become unsettled again; many systems will become liquid again. There will be pain, but welcome it. It is a blessing and you will come over it. Continue! There is no need to think what to do. You simply continue the **meditation**. I have seen hundreds and hundreds of people passing through the same process. Within a few days the pain is gone. And when the pain is gone, you will have a subtle joy around your body.

You cannot have it right now because the pain is there. You may know it or you may not know it but the pain is there all over your body. You have simply become unconscious about it because it has always been with you. Whatsoever is always there, you become unconscious about. Through **meditation** you will become conscious and then the mind will say, "Don't do this; the whole body is aching." Do not listen to the mind. Simply go on doing it.

Within a certain period the pain will be thrown out. And when the pain is thrown out, when your body has again become receptive and there is no block, no poisons around it, you will always have a subtle feeling of joy wrapped around you. Whatsoever you are doing or not doing, you will always feel a subtle vibration of joy around your body.

Really, joy only means that your body is in a symphony, nothing else – that your body is in a musical rhythm, nothing else. Joy is not pleasure; pleasure has to be derived from something else. Joy is just to be yourself – alive, fully vibrant, vital. A feeling of a subtle music around your body and within your body, a symphony – that is joy. You can be joyful when your body is flowing, when it is a riverlike flow.

It will come but you will have to pass through suffering, through pain. That is part of your destiny because you have created it. But it goes. If you do not stop in the middle, it goes. If you stop in the middle, then the old settlement will be there again. Within four or five days you will feel okay –

just the old, as you have always been. Be **aware** of that okayness.

The third question:

Osho,
Will You please indicate something about the **fifth stage** in active **meditation**.

Nothing can be said about it; that is why I never talk about it. The fourth is the last – the **fifth** will happen but nothing can be said about it. There is no need either. The **fifth** is not a state, it is your being. The first four are states, steps, but the **fifth** is not a state, it is not a step. It is your own being, it is your nature. But nothing can be said about it. If you come to the fourth the **fifth** will happen to you, that much is certain. If you can come to a total silence in the fourth, then the **fifth** will happen. It is a growth of your silence.

But nothing can be said about it – or whatsoever can be said will be misunderstood. For example, if I say it is absolute bliss – and it has been said that it is absolute bliss – you will misunderstand it because you do not know what bliss is. You know certain pleasures and you think that bliss must be something like pleasure. It is not! You can think only in terms of pleasure because that is what you are acquainted with. You can think it is infinite pleasure; it is not. It is not pleasure at all.

Or you can think negatively that there will be no pain, no suffering as Buddha has said. Buddha said: In that ultimate state of being there will be no suffering. And when people used to ask to him, "This is not enough. Tell us something more. You are saying what will not be there. Please tell us something about what will be there. You are saying that there will be no suffering but what will be there?" Buddha refused to answer. He said, "I will not say anything. This much I can say: there will be no suffering."

But even that will be misunderstood – because you are left nowhere, hanging. If it is said that it will be pleasure-like, then it is wrong. If it is said that there will be no pain, it is better than the first, but still not exactly right because you may carry the impression that it is going to be of negativity when it is not. Buddha was misunderstood in this country. He was thought to be a nihilist, a negativist, who was saying that in nirvana there will be no suffering, that is all. But no bliss, *satchitananda* – no existence, no **consciousness** – simply no-suffering?

But whatsoever is said will be misunderstood because we understand only that which we know. You know pleasure, you know pain, but in the **fifth** there will be neither. The duality will cease: there will be no pleasure, there will be no pain. Now it becomes inconceivable. What will it be like? If there is no pain and no pleasure, what will it be like? It becomes inconceivable; you cannot imagine it.

Bertrand Russell has said somewhere that if it is really so, that nirvana or the ultimate is beyond pain and pleasure, then it must be like a deep slumber, a deep sleep. That seems logical. If there is no pain and no pleasure, how can you be conscious? – because **consciousness** needs something to be conscious about. If there is nothing – no pain, no pleasure – then there is no challenge for

consciousness to be there, so you will fall into a deep coma.

Everything will be misunderstood; that is why I never talk about **it**. I simply lead you to the door of the temple and leave you to enter and know. I leave you at the door of the temple. These four steps help you to reach the door. Then you can enter. You are standing right in front of the door and the door is open. If the temple magnetizes you, calls you, challenges you, you will enter. No one has returned back from the **fifth step**. No one can return because it is the ultimate ecstasy. Your whole being simply gravitates toward it.

The **fifth** is left out of discussion. It is your own being; it is not a state. The first four are states. In the first you are working with your vital energy, with your prana – with **breathing**. **Breathing** is life. In the **first step**, you are working with your life. You are destroying the pattern of your **breathing**. Through chaotic **breathing**, you are destroying the settled pattern. And if you can destroy the pattern of **breathing**, then all the patterns in all your bodies will be loosened – because **breathing** is the most subtle thing to work with.

You may not have observed but whenever your mind changes, your **breathing** changes. Even a subtle change in mood and your **breathing** immediately changes. Or, to be more correct, even before the mood changes, the **breathing** has already changed. When you are happy you **breathe** differently; when you are angry you **breathe** differently; when you are tense you **breathe** differently; when you are sad you **breathe** differently; when you are relaxed you **breathe** differently. The rhythm always goes on changing.

Observe it. **Observe** the moods of your **breathing**. You are not **breathing** the same way the whole day. In the morning you **breathe** differently, in the evening differently. Just by knowing about your **breath**, everything can be said about your mind, what is happening to your mind.

Sooner or later, when medical science and psychology can penetrate into this phenomenon of **breathing** more deeply, they will make a graph of it. Your **breathing** graph will show through what types of moods you have been passing throughout the day. When you are asleep you **breathe** differently; when you are alert you **breathe** differently, when you are sleepy you **breathe** differently. **Breathing** can be changed easily, and if you change the **breathing** you change the mind.

You can work from both ways. There are many schools of yoga. Some schools, particularly the schools of raja yoga, start with the mind. They say first change the mind, then the **breathing** will change by itself. And there are other schools, particularly of hatha yoga, which say change the **breathing** and the mind will follow. Both are right because both are related.

Do one thing: while you are feeling relaxed, someday just lying in your armchair, and the whole world seems to be happy and at ease and you feel at home, note your **breathing**. Just **observe** the rhythm: how are you inhaling and how are you exhaling, what is the proportion of time, how much gap is there between inhalation and exhalation? Note everything; then do one thing more. Sometime, when you feel angry, **breathe** the way you were **breathing** when you were relaxed. It will be impossible to be angry. Then you cannot be angry. You cannot be angry! It will be impossible to be angry because anger needs a different type of **breathing**.

When you are in love, sitting with your friend or with your wife or with your beloved, note down how you are **breathing**. Then try to **breathe** that way anywhere and suddenly you will feel love bubbling up. Note it down.

While just lying on the bed with your beloved, note down how you are **breathing**. Then sit beside a tree and **breathe** the same way. Suddenly you will feel that the tree has become the beloved because now the love is flowing.

When unaware of this fact you unnecessarily create much misery for yourself. You go on **breathing** wrongly in wrong places and you create much riddle, much puzzle and confusion.

In the **first step**, we work with **breathing** to create a chaos, because unless a chaos is there you cannot be born. The **first step** is to break all the old patterns of **breathing**.

In the **second step**, we are working with emotions to bring out all the suppressed emotions. If you have really taken deep, chaotic breaths, the suppressed emotions will come out easily. They will start coming out by themselves, and you will not need to do anything. The **second step** will follow automatically if the first has been done rightly. If you have not been resistant in the first, the second will follow easily. In the second we are working with the emotions to bring them out, to act them out, to throw them out.

When you are angry with someone and you throw your anger on him, you are creating a chain reaction. Now he too will be angry and this may continue for lives and you will go on being enemies. You can continue this for centuries. It is not going to end. Where will it end? There is only one possibility. You can end it only in **meditation**, nowhere else, because in **meditation** you are not angry with someone: you are simply angry.

Remember, this difference is basic. You are not angry with someone; you are simply angry, and the anger is released into the cosmos. You are not hateful toward anyone. If hate comes, you are simply hateful and the hate is thrown out. In **meditation**, emotions are not addressed; they are unaddressed. They move into the cosmos, and the cosmos purifies everything.

Remember, it is just like a dirty river falling into the ocean: the ocean will purify it. Whenever your anger, your hate, your sexuality, moves into the cosmos, into the ocean, it purifies it. Whenever a dirty river falls into another river, then the other river also becomes dirty. When you are angry with someone, you are throwing your dirt at him. Then he will also throw his at you and this will become a mutual dirtying process.

In **meditation** you are throwing yourself into the cosmos to be purified. All the energy that you throw is purified in the cosmos. The cosmos is so vast and so great an ocean, you cannot make it dirty. In **meditation** we are not related with persons. In **meditation** we are related directly to the cosmos.

In the **second step**, we are throwing emotions out. It is a **catharsis**. In the third we are using a mantra: **Hoo**. It is a Sufi sound just like the Hindu sound Aum but more useful for the modern man than Aum can be. Aum is a very delicate sound. When you say Aum, it never goes below the heart. It is not very violent; it is very nonviolent. One of the most nonviolent sounds is Aum.

It was invented for a different type of people from you – for those who were very loving and nonviolent, for those who were simply natural, simple; for those who lived in nature, in villages; for those who were not educated, uneducated; for those who were simply human, not very much cultivated and conditioned. They were animal-like – pure, simple, innocent. The Aum was invented for them. Even this much was enough to change them. It is a very delicate hammer, *aum*. It hits the heart very delicately. But it was enough for them because they had hearts. For you it will not do. You need a very violent

hammer.

Sufis invented this second sound, **Hoo**. This is part of Allah-**Hoo**. Sufis repeat, "Allah! Allah!" and when you repeat it continuously, it becomes "Allah-**Hoo**! Allah-**Hoo**! Allah-**Hoo**! Allah-**Hoo**!" Then the beginning part is dropped, the Allah is dropped, and only **Hoo** is retained. Then it becomes, "**Hoo**! **Hoo**! **Hoo**!" When you say **Hoo** it goes directly to the sex center. It penetrates directly to the sex center; it hits the sex center.

This age is so sexual that you need a hammering on the sex energy. The heart is no more there. If you are going to try *aum*, you are knocking at a door which is vacant. No one lives there now. The center of gravity has shifted down to the sex center. Your center is not the heart. The heart can be the center when you are centered in love but now you are centered in sex, not in love.

Psychologists say that love is nothing but a foreplay to sex. They are right – because they have no other specimen to study. They study you and then they come to conclude that love is nothing but a foreplay – just creating a situation in which sex can happen, nothing else. So when sex has happened, love disappears. It is just like when you feel hungry you gravitate toward food and look at food with enchanted eyes. But when your hunger is satiated, you look away from the food. All the enchantment is lost.

So when you love your wife or your husband, the love is just an etiquette to enter into sex – because it will be too rude to start.... So it just plays like a lubricating agent. And when sex is satisfied, the husband moves to his own side of the bed and goes to sleep. He is finished; all the enchantment is gone. It will come again only when he feels a type of hunger. Psychologists say that love is nothing but a foreplay – just a mannerism. And they are right because they do not know any other type of man.

Aum was invented, discovered, for a different type: for those who were in love. Not that they never had sex: they had it; otherwise you would not have been here. They were having sex but the basic difference of quality is this: they were centered in love and their sex was but an expression of it, nothing else. Love was basic and sex was just one of the many expressions of it – the deepest expression, but expression of love. They loved first and then sex happened. It was not cerebral, it was not planned.

If you want to use the contemporary jargon, then I can say that sex was nothing but an afterplay. The psychologists say that love is nothing but a foreplay, but I say that then sex was nothing but an afterplay – just to finish the game. It was the peak but it was not the center. Love was the center. Then the heart functioned in a different way, vibrated in a different way. Then *aum* was enough to work with. *Aum* will help a person who is very loving and who has a heart; otherwise, it will not help him.

Hoo is the sound for this age. It will hit you directly at the sex center. If you really hit loudly with "**Hoo**! **Hoo**! **Hoo**!" you will feel a subtle hammering inside. And sex energy can move in two ways: it can move outward and it can move inward.

When you feel attracted to a woman or to a man, the energy has started moving outward. Really, a woman or a man – a person of the opposite sex – is hitting you from without. And this is literally true. When you feel that some woman is attracting you, if you can become alert and **observing** you will feel a subtle hit at your sex center. The feminine energy, or the masculine energy

hits you on that center. The same hit will be felt when you shout, "**Hoo**," but from within. And if you go on hammering the sex center from within, an opening is created and the energy begins to flow inward – upward.

Once you know how to make this energy flow upward and withinward, you will reach to higher orgasms, to higher peaks of ecstasy, than you can ever reach with any woman or any man. An inner meeting will have started.

The **first step** is to change your prana, your **breathing** pattern. The **second stage** is to throw your emotions, the suppressed part of your mind – a **catharsis**. And the third is to hit your life energy to move upward. And when the energy starts moving upward, then you are not to do anything, you are simply to lie down as if dead.

There is to be no diversion there. The energy simply moves upward and you are not to do anything. That is why I go on emphasizing not to move. After the **third step** when I say "**Stop**!" **stop** completely. Do not do anything at all because anything can become a diversion and you miss the point. Anything, just a cough or a sneeze, and you may miss the whole thing because the mind has become diverted. Then the flow will **stop** immediately because your attention has moved.

Do not do anything. You are not going to die! Even if the sneeze is coming and you do not sneeze for ten minutes, you will not die. If you feel like coughing, if you feel an irritation in the throat and you do not do anything, you are not going to die. Do not be afraid: no one has ever died. Remain dead as far as the body is concerned so that the energy can move in one flow.

When the energy moves upward you become more and more silent. Silence is the by-product of energy moving upward and tension is the by-product of energy moving downward. You will be more and more in anxiety when energy moves down; you will be more and more silent, quiet, calm and cool as energy moves upward and inward. And these words *downward* and *outward* are synonymous, and *inward* and *upward* are synonymous. And when you have become silent, that energy is moving like a flood, it is passing through all the chakras, all the centers. And when it passes through all the chakras, it cleanses them, it purifies them, it makes them **dynamic**, alive, and the flood goes upward, upward to the last chakra.

Sex is the first chakra, the first center, the lowest – and we exist at the lowest. That is why we know life only at its minimum. When the energy flows upward and reaches to the last chakra, to the sahasrar, energy is at its maximum, life is at its maximum. Then you feel as if the whole cosmos has become silent: not even a single sound is there. Everything becomes absolutely silent when the energy comes to the last chakra.

You know the first chakra; it will be easy to understand through that. When the energy comes to the sex center, you become absolutely tense. The whole body is feverish, your every cell is in a fever. Your temperature goes high, your blood pressure goes high, your **breathing** becomes mad. Your whole body is in a temporary delirium – at the lowest.

Quite the opposite is the case at the last chakra. Your whole body becomes so cool, so silent, as if it has disappeared. You cannot feel it. You have become bodiless. And when you are silent the whole existence is silent because the existence is nothing but a mirror: it reflects you. In thousands and thousands of mirrors, it reflects you. When you are silent the whole existence has become silent.

This is the **fourth step** and I will not say anything about the **fifth**. This is the door – absolute silence. Then you can enter the temple and you can know it but I cannot say it. And if you come to know it, you will also not be able to say anything about it. It is inexpressible.

Osho,
In the morning and afternoon meditations I start off with vigorous movements, but somewhere in the middle – especially as the music and the surrounding screaming increase – a strange silence envelops me and the movements gradually die down. This silence deepens as the tempo of the music mounts and I feel as if I am a center of silence in the surrounding tempest. It feels welcome. Is this a reaction and hence to be discouraged? Should I willfully continue the vigorous movement and remain silent only at the end? Even at the end, when we are to celebrate, I enjoy remaining silent – and the more the music and screaming, the deeper the silence tends to be.

This is the silence I was talking about just now. When the energy floods upward, this silence will happen to you. Do not discourage it. This is what we are endeavoring for. Welcome it! This is the guest for which we are waiting. Start vigorously. But if you feel that the movement and the noise are dying down by themselves and a deeper silence is descending upon you, and the storm all around you and the noise and the screaming and the maddening milieu do not affect your silence – rather, they deepen it – then you can be certain that this is real and you are not deceiving yourself. Then remain silent. And at the end this will happen. If you have become really silent, silence will be your celebration.

But it may be different with different individuals; it depends. It depends on the type of individual. Someone would like to express his joy by dancing, someone by singing, or some will simply weep: tears will flow down not in agony, but in bliss. Someone else may remain just silent: this is his celebration.

So do not get worried about how to celebrate. The way it happens to you is your celebration. And if this type of silence comes to you, then welcome it, enjoy it. Cooperate with it so that it deepens more and more.

Now get ready for the **meditation**.

The Supreme Doctrine, #5

The second question:

Osho,
You said that through chaotic **breathing** you want to destroy our old wrong patterns – to rebuild us in a new dimension. Please explain how this rebuilding in a new dimension happens after the old has been destroyed.

You have misunderstood me. The chaotic method is to destroy the old patterns, not to create a new one. It is not to create a pattern at all. Just the old

pattern has to be destroyed. The method, all meditative methods, just destroy your conditioning without conditioning you in any way; otherwise there will simply be a change of fetters, a change of prisons. The new prison may look a little better but it is still a prison.

The unconditioned mind is the end – a mind which has no pattern around it. The old pattern has to be destroyed, and the new is not to be created because the new will become the old again. Nothing has to be created in its place; you are to be left alone without a pattern. But you have lived so long in patterns that you cannot conceive of how you can live without a pattern. How can you live without conditioning? How can you live without a discipline? How can you live without fetters? You have lived so long in slavery, in conditioning, that you cannot conceive of what freedom is. But you can live; really, only then will you live.

A conditioned mind is not alive. For instance, people come to me and they say, "You do not give us any discipline: what to eat, what not to eat, what to do, what not to do. You simply give us **meditation** and let us go into chaos. You do not give us something to live by. You just push us into chaos without any discipline."

I do not give you any discipline because only those who are enemies to you can give you disciplines. I give you **awareness**, not discipline. And your **awareness** will give you spontaneous light about what to do and what not to do. And who can decide beforehand? And what is the need to decide it beforehand? When the moment arises, when the situation is there, you will be alert enough to do whatsoever happens to you – what is felt by your **awareness** itself to be done.

If you are **aware** you do not need any discipline. Only people who are fast asleep need discipline because they do not know what to do. They need a pattern to follow. Their whole life becomes a misery because no pattern can be helpful in a changing life. Every pattern will become a prison because life is constantly changing. This moment one act may be good but the next moment it may become bad because the situation has changed. And you go on following a dead pattern; you never fit anywhere.

Look at your own lives: everyone is a misfit. Everyone is unfit; no one fits anywhere. And the reason? – the pattern, the discipline, the conditioning. You carry it everywhere. Whatsoever the situation, you have a constant pattern around you. You will never fit. Life is changing, life is a flux; it is riverlike, it is never the same again. Not for a single moment is life the same. It goes on changing and you have a fixed pattern which doesn't change. You will be a misfit.

Everywhere in the world, human beings have become misfits. And when you feel that you are a misfit, you feel discarded, rejected – as if life is against you. Quite the reverse is the case: your conditioning is against life. Only an unconditioned mind can respond to the changing life – because he has no pattern. Life creates a situation: he is alert; he behaves in a way which happens in that moment. That type of man will never regret; you will always regret. That type of man will never repent; you will always repent – whatsoever you do.

You love a girl: now the alternatives are whether to marry her or not. Whatsoever you do, you will repent. If you marry her, then for the whole of your life you will think the other alternative would have been better. If you do

not marry, the same thing will happen: you will think that the other alternative was better. You have not been alert. Only an alert person can respond totally.

You can respond only in parts, fragments, and while you are responding it is a fragmentary response. And there are other parts within you which are against it. Sooner or later they will take revenge. They will say, "We were saying not to do this." What does repentance mean? Repentance means you are divided. You do a thing and at that very moment something in you is against it. That part is watching you and that part is saying, "Do not do it! This is wrong." And another part goes on saying, "This is right. Do it!" And you do it.

You will not fit because you can fit only when you are fluxlike, changing. A fixed entity cannot fit in a riverlike existence. You must be fluid. Only when you are liquid, fluid, flowing, changing, alert, **aware**, will you not repent. You will never feel guilty; you will never feel that something was better than what you did. Nothing can be better because you responded totally. That was all that could have been. Nothing else was possible.

My **meditation** technique is not to give you a new pattern; it is simply to drop the old pattern, to destroy it and leave you completely free without any imprisonment around you – without any prison. Of course, you will feel difficulty because the prison was also a shelter. Now there will be rains and there will be no shelter, and the wind will come and there will be no shelter, and the sun will be there, hot and burning, and there will be no shelter, and you would like to hide somewhere. Your eyes have become so accustomed to darkness that in the light you will feel uneasy. But this is what will make you free. You will have to get the feel of the new life under the open skies. Once you know the freedom and the beauty of it, once you have become **aware**, once you have come out of the prison, the old habit, you will not ask for any pattern or any discipline.

And this doesn't mean that your life will become a chaos – no! Your life will be the only ordered life possible. The life that you are leading is a chaos. It only seems to be ordered on the surface. Behind it, underneath, there is disorder and turmoil. Only on the surface have you created the appearance of order. Look within yourself: there is disorder. Ordered life will be disordered; disciplined life will be chaotic within. This looks paradoxical but this is so, this is the truth. Only an alert life will have an order – not forced but spontaneous, alive. The order will go on changing with life. It must.

A spontaneous life is just like your eyes. Do you know that your eyes go on changing continuously? And when they stop changing, then you need some technical help. When I am looking at you and you are ten feet away from me, my eyes have one kind of focus. When I start looking at the hills which are far away, my eyes immediately change. The lenses of the eyes change immediately. Then only can I see the hills. When I look at the moon, my eyes change immediately.

You come into the house, it is dark; your eyes change. You come out of the house, it is light; your eyes change. And when your eyes become fixed, they are ill. They must be fluxlike; only then are you capable of seeing. The more fluxlike the eyes, the more liquid they are, without any pattern, the more they are just changing with the situation, then the more alert your **consciousness** will be.

Meditation will give you an inner eye which will be constantly changing,

constantly aware of the new situation, constantly responding. But the response will come from your total being, not from a pattern. The response will come from you, not from a conditioning.

Now, whatsoever you do, howsoever you react, it comes from your conditioning. If you have been born in a Jaina family, then just looking at nonvegetarian food you feel revolted, you feel a nausea. That nausea is not coming from you; that nausea is coming from the conditioning. It never comes to a Mohammedan; it never comes to a Christian. It is not that you are more nonviolent and they are violent: it is just a conditioning from the childhood. And that conditioning starts functioning the moment you see meat.

Even the word *meat* and you will feel a subtle nausea. Just a word and the nausea will be felt. Is it coming from you? If it is coming from you, then your whole life will be a life of love. But it is not. You are as cruel as anybody else. The Jaina is as cruel as the Mohammedan and sometimes even more. He has to be more cruel because he cannot express his violence through food. It has to be expressed from somewhere else.

When you eat, you express your violence. If you eat meat, your violence moves through food – it is released. This is a common observation: people who are nonvegetarians are more loving than the vegetarians – more loving, more kind than the vegetarians. Why? This should not be so. Their violence is released through food.

In your body, your teeth are the most violent part. Violent people eat more food than nonviolent people. Just crushing the food with the teeth gives release to violence, anger and hate. Persons who are eating meat and other such things have a natural outlet for their violence. I am not saying go and eat meat but if you do not eat meat, if you do not eat nonvegetarian foods simply by conditioning, do not think that you have become loving and nonviolent. Your violence will find other ways, more subtle ways. Your relationships will become more cruel, poisoned.

But if you are really not behaving according to a pattern; if this is because love has arisen in your heart; if you have become alert to the cruelty of eating animal food; if you have become alert by yourself; if not by any tradition, not by birth, not by any teaching, not by any scriptures, but by your own meditative experience you have become alert, if you have become alert that it is stupid, that to kill an animal for food is stupid, idiotic; if you have become alert of this fact by your own **meditation** – then it is totally different. Then your whole life will be nonviolent and loving. Then you will not just be obsessed with food but you will know it is an alive phenomenon and you will not be mad after any fixed rules. There will be no fixed rules, really; there will be only a constantly alive **awareness**.

So I am not going to create a new pattern for you. I am a destroyer. I am not going to create anything, really. I am just going to destroy, because there is no need to create. You are already there behind the structure. If the structure is destroyed, you will be freed. If the structure which binds you is no more there, you will be there. You are not to be created; you are already there. Only the walls of the prison have to be destroyed and you will be under the open sky.

You have misunderstood me. I told you this chaotic **meditation** is to destroy your conditioning, your slavery, your mind, your ego – in a deep sense, you. It has to destroy and then the new will be born. I am not saying I will create it. No one can create it. And there is no need: it is already the case.

It is there. Only the shell has to be broken and it will come out.

All religion is destructive in this sense. The society is constructive, religion is destructive. Society constructs the conditioning. Society makes you a Hindu or a Christian or a Jaina. Society never allows you to be yourself. It gives you a pattern, because society is an organization. The society wants you to fit into that organization according to its own rules. The society doesn't want you; the society only wants your efficiency. You are not the point, you are not the target. You must behave like a mechanical thing. The more mechanical you are, the more society will appreciate you because you will be less dangerous.

No machine can be dangerous. It never goes out of the way: it never disobeys, it never rebels, it is not revolutionary. No machine is revolutionary; it cannot be. All machines are orthodox: they obey, they follow. Society tries to change you into a mechanical thing. Then you are more efficient, less dangerous, reliable, responsible. And there is no fear, no danger; you can be relied upon.

The society creates a mechanical device around you: that is the conditioning. And it allows you only certain outlets and closes certain things completely. It chooses some fragments from you and approves them, then rejects all else. It says that only a part of you is good and the other parts are bad, so deny those parts. Society doesn't accept you as a whole, as a unity; it accepts only certain parts. Hence, the conditioning.

Religion is always destructive; in a way, religion is always antisocial. But society is very cunning. It tries to convert religion also into its managerial system. It wants to make religion also a part of it.

Jesus is rebellious, the church is not. Jesus is against society – he has to be, because he is trying to destroy the mechanical part and he is trying to free your spontaneity. He is bound to be against the society; the society will crucify him. But just by crucifying him you cannot destroy Jesus. Really, if you want to destroy Jesus, crucifixion will be of no help. You will have to organize a church around Jesus; only then will he be destroyed.

It is said that once it happened that the devil was very much disturbed because one man had achieved enlightenment on earth. He called his advisers and he asked them, "What to do now? One man has again achieved truth, he has become enlightened, and our whole profession is now in danger. What to do? How to prevent people from going to this man?"

The oldest follower of the devil said, "Do not be disturbed. We should go and we should organize a church around him. Do not worry. Then the church will become the prevention, then people will not be able to come to him directly. The church will be in between, and whatsoever he says will not be heard by the people directly. The church will first interpret it, and through interpretation you can destroy anything."

Truth can be destroyed most easily if you order it, organize it. When religion becomes a sect, it becomes a part of society. Whenever religion is alive and not a sect, it is against society. Jesus is against society, Mahavira is against society, Buddha is against society. But Buddhism, Jainism, Christianity, they are all parts of society. They are religions no more. Religion has to be rebellious. And this is the rebellion: religion tries to destroy the

mechanicalness because the mechanicalness is your hell. Spontaneity is your heaven; mechanicalness is your hell.

I am not going to give you any new pattern – neither new nor old. I am simply going to destroy the pattern and leave you alone to live without a pattern. A life without a pattern is a religious life. A life without any forced order is a religious life. A life without any discipline, but with inner **awareness**, is a religious life.

The Supreme Doctrine, #7

The first question:

Osho,
In the **fourth step** of the morning **meditation**, in the effort to keep the body frozen or dead, one tends to become tense. As this is the step of relaxation and total let-go, how is one to relax and also be frozen at the same time? Rather than ecstasy, it becomes a tension.

A dead person is totally relaxed. He cannot be tense. A dead person cannot be tense – or can he? He is relaxed because there is no ego to be tense. Only the ego can be tense. When in the **fourth step** I say be dead, it means to be so relaxed that you are just like a dead man. You are not to try to be frozen and dead. If you try, then you will get the reverse result. Do not try to be frozen; do not make any effort to be dead. Simply relax and be dead.

These are two different things. If you try to be dead, then your whole body will become tense. And when you are tense, you cannot be dead, you cannot relax. Simply relax the body as if it is no more, as if it has gone dead. Do not make any effort to make it dead. Simply relax, and feel that it has gone dead and you have nothing to do about it.

I have been telling you that even if you feel a sneeze coming, do not sneeze, do not cough. But if you feel an irritation in the throat, what will you do? If you try to prevent it, it will become more penetrating. If you try to block it, it will become more forcible because this is a sort of suppression. Then you will have to cough. If you feel a sneeze coming, what will you do? If you hold it, it will become more forcible, it will come out with a greater force.

But there is a way: if you feel that your throat is irritated and you want to cough, relax the throat. Do not prevent it. Simply relax the throat; be indifferent to the irritation. Relax the throat. Do not make it tense because tension will create more irritation. Relax the throat and be indifferent; feel as if you are not concerned. Within seconds the irritation will go. If you feel that a sneeze is coming, just be indifferent to it; do not do anything about it. Relax the part where you feel that the sneeze is hitting, and be indifferent.

In that indifference, out of one hundred times, ninety-nine times the sneeze will disappear. Out of a hundred times, there is only one possibility that the sneeze will come – but that too will not disturb you because you are so indifferent that even if it happens you will feel that it is happening to someone else. You will be so unconcerned that even if it comes it makes no difference.

You will remain unperturbed within.

And I am not saying to you not to sneeze because others will be disturbed – no! And I am not saying not to cough because others will be disturbed. That is not the point. You will become disturbed. You will lose the whole point of the effort; the whole endeavor will be lost.

In the morning **meditation**, relax. After the **third step**, relax. One thing more which you should remember: when I say "**Stop!**" in the morning **meditation**, or when the music **stops**, do not make your body comfortable. Do not try to take a posture; do not lie down. Leave the body as it is. **Stop** then and there, even if it is inconvenient and uncomfortable.

You were jumping and the posture is uncomfortable: remain frozen in that posture, do not change it. The moment you hear that the music has stopped, you **stop**. Become dead. You can make your body comfortable, you can lie down, but this gap will have already disturbed the energy; this gap will have already changed the direction.

In the three steps you have created a vital force, a floodlike force. Now, just by making your body comfortable, you will have forgotten it and your attention will have become diverted. Do not do that. When I say, "**Stop!**" **stop** immediately, then and there. And do not try to deceive. Do not say to yourself, "No one is looking at me, so why not make the body a little more comfortable? It is no one's concern." Then you are deceiving yourself.

One thing more. In the **second step**, when you are expressing all the suppressed emotions, when you are going completely mad in **catharsis**, do one thing emphatically: contract your facial muscles and relax. Contract and relax. Your body is not as tense as your face is because your face is the focal point of all suppression. And your face is the most expressive; that is why the face becomes the most suppressive. It is through your face that you express or suppress. In the **second step**, go on expressing through the whole body, but remember also to make the face tense and relaxed, tense and relaxed. In that way, much suppressed emotion will be released more easily.

Relaxation is not something to be done, really; you cannot do it. No one can do it because relaxation is against doing. You can simply **stop** doing and relaxation happens. So when I say "**Stop!**" when the music stops, **stop** completely as you are; do not do anything. You simply **stop**, **stop** all doing – not even a single movement. Then a very deep silence will happen to you and you will feel the difference. You have been making yourself comfortable; from now on do not make your body comfortable.

In the afternoon **meditation** also, after kirtan, when the music stops, you **stop** – as you are. Suddenly all the activity **stops,** and the whole energy moves only inwards; there is no opportunity for it to be diverted anywhere. And the same applies for the evening **meditation** which we will do just now. When I say, "**Stop!**" **stop** completely as you are. And when again the music starts and you begin to express your ecstasy, only then begin moving again. For the gap in between, remain in nondoing and the relaxation will happen.

The second question:

Osho,
Why is the ultimate experience hard to attain? It seems to me that it is part of

nature's intention to make it very difficult and to require man to go through ages of development before he reaches it. Isn't there a divine purpose why it takes him so long to reach?

It is not! It is not hard to attain. It is very easy. But because it is so easy, it has become hard. The ego is always interested in whatsoever is hard to attain because then the ego feels a challenge. The ego is not interested in doing whatsoever is easy; that is the problem. The ego is not interested in doing **meditation**; that is the only reason why it appears to be so hard.

It is so easy – but so easy that there is no challenge in it. No ambition can be fulfilled through it; you cannot attain to any worldly power through it; you cannot attain to any worldly prestige through it. Really, you do not attain anything in the world which is visible. Rather, on the contrary, you go on losing and finally you lose yourself. It is hard because you are not ready to lose yourself; it is easy if you are ready to lose yourself. In a single moment it can happen. Otherwise you will take lives and lives and lives and it will not happen.

The question is not of time; the question is deeper. The question is whether you are ready to lose yourself. But you can ask, "Why is it so hard to lose? Why are people not ready to lose more easily?" There is a reason, and the reason is that losing oneself appears to be deathlike and no one wants to die. Everyone wants to live – to live more. Everyone wants to avoid death.

Of course, no one can avoid it. No one ever succeeds in avoiding it. Death occurs. Death is the only certainty. All else is uncertain in life. Only death is certain. Death will happen whether you are trying to avoid it or not. You cannot escape it. In a sense it had already happened the moment you were born. Half of it has already happened and the other half will follow. And these two halves cannot be divided.

Buddha says again and again, "Once born, you will have to die" – because you have entered death with your birth, it is an entry. You are already dead in a way. You have already started to die. The moment you are born, you have started to die. Your death process has started.

But we are afraid to die and we cling to life. Why do we cling to life and why are we afraid of death? You may not have thought about it. The reason why we cling so much to life and why we are afraid of death is just inconceivable. We cling to life so much because we do not know how to live. We cling to life so much because really we are not alive. And time is passing and death is coming nearer and nearer. And we are afraid that death is coming near and we have not lived yet.

This is the fear: death will come and we have not lived yet. We are just preparing to live. Nothing is ready; life has not happened. We have not known the ecstasy which life is; we have not known the bliss life is; we have not known anything. We have just been **breathing** in and out. We have been just existing. Life has been just a hope and death is coming near. And if life has not yet happened and death happens before it, of course, obviously, we will be afraid because we would not like to die.

Only those persons who have lived, really lived, are ready, welcoming, receptive, thankful to death. Then death is not the enemy. Then death becomes the fulfillment. If you have really lived and known what life is, then death is not the end of life. It is the fulfillment, it is the peak, it is the climax, it is the

last thing that life can offer to you – and the best.

Life offers only two things: one is love, another is death – and both are dangerous because in both you will have to die. In love you will have to dissolve yourself. In death also you will have to dissolve yourself. And you are so afraid of death, of losing yourself, that deep down you have become afraid – afraid of love also. You go on talking about love, but no one is ready to love because love is deathlike. Love and death, those are natural phenomena.

If man simply lives naturally, love will happen and death will also happen and both will be peaks. Love is dying into the other person and death is dying into the universe. But love is not ultimate death; you will come out of it. You will come out of the other person again, there will be a resurrection. And death is also not ultimate because you will be reborn. You will come out of the universe again and you will enter a body and you will become embodied.

Meditation is ultimate death: it goes beyond love and beyond death both. You cannot come out of it; that is why it is the most dangerous thing. Even in death there is the possibility you will be reborn, that you will come out of it. You will dissolve and you will again integrate, you will again evolve. So death will just be a passage of change but **meditation** is final death – ultimate, absolute death. You cannot come out of it; hence, the fear. And because of the fear it looks so hard; otherwise it is as easy as anything can be. But love is difficult, so **meditation** will be difficult. Death is difficult, so **meditation** will be difficult.

To me, therefore, love is very significant: if you can love, you can **meditate** easily. But the whole society is against love, the whole culture is against love. They take every precaution so that love should not happen. They have created marriage so that love should not happen. Through marriage they have tried to close the very door. Before you get involved in love – a death process – they have protected you. They have created all types of teachings, all types of nonsense in your mind, to make love immoral.

And, basically, you are also afraid because in love you will have to lose your identity. You want to remain yourself so you go on protecting yourself. Even if you move in love, you move in a very protected way, very carefully. You remain an individual even in love. You remain an ego. So two egos meet but the meeting is only going to be an appearance. They can come near but the meeting never happens. They never dissolve into each other; they never lose themselves into each other.

If you can love, **meditation** will be very easy. The world will be more religious if love is accepted, helped along, and love becomes a natural milieu around you. Then **meditation** will be very easy because you will know a taste through love of what it means to be dissolved, even if only for a single moment. Then you can dare to be dissolved for longer moments.

And if you can love, you will not be afraid of death. Lovers are never afraid of death. And if a person is afraid of death, you can be certain that he has not loved and he has not been loved. The fear of love shows that the life has been without love. Lovers are ready to die very easily. They can die for each other. They do not care much about so-called life because they have known a higher quality of life; they have known a higher life. They do not care about this life very much.

But look at persons who have never loved. They will always be afraid of

death. Look at misers: they will always be afraid of death. And misers are those persons who have not loved anyone because if you can love a person you will never love money. Money is a substitute. When you cannot love an individual, when you cannot love a live person, you love dead money.

Misers, those who go on clinging to their possessions, are not even acquainted with what love is. Their whole love has gone to dead money. And why has it gone? There are deeper connections. A person who is too much attached to money will be afraid of death. Really, a person who is afraid of death will love money too much because money seems to be a protection against death. If you have money you feel protected. If you do not have any money you feel unprotected. Death can occur and you cannot do anything. With money you feel that you can do something. Money will be helpful.

A person who loves will not love money because a person who loves will not be afraid of death. And if a person is not afraid of death, there cannot be any clinging, attachment, mad obsession with money. It is impossible.

If you can love, then you will accept death very easily. It will be a deep relaxation, a long sleep, a beautiful dissolution into the existence. And if you can be receptive to death, then **meditation** can be as easy as anything. The problem arises because love is not there. When death has become a fear, then **meditation** will be difficult because it is both love plus death. It is death as far as your ego is concerned; it is love as far as the divine existence is concerned.

I define **meditation** in a mathematical formula: **meditation** is equal to love plus death – love to the existence, to the total, and death to the ego. They are both two aspects of the same coin because you can love the total only if you are ready to lose the individual. If you are ready to die, only then can you be reborn as the existence, as the Brahman.

Jesus says, "Only if you lose can you survive. And those who try to survive will be lost." It is hard because you have not loved; it is hard because you have not lived. It is not hard by itself. **Meditation** by itself is very easy – a spontaneous phenomenon. If a human being evolves naturally, falls into love, knows what love is, knows what type of death and what type of life love is, comes out of it, knows the taste of moving into and being in death, then he will love death – not as being against life. Death changes the quality then. Then it becomes the last point in life, the highest peak, the climax of life. Then **meditation** is very easy.

Those of you who are ready to lose can understand it; it is very easy. Those of you who are not ready to lose cannot understand it. One friend came to me today. He said, "Whatsoever you say appears to be absolutely true. I am totally satisfied; my mind is in agreement with you. But do not tell me to do this **meditation**. Is it not possible," the friend asked, "that just by total agreement with your thoughts I can achieve enlightenment? Is it necessary to move in this **meditation**?"

What is the fear? You can agree with me intellectually, but you are not losing yourself. And, really, if you go deep and penetrate more, you will find the whole process to be just the reverse. You agree with me intellectually because you have always been feeling that whatsoever I am saying is true. Really, you are not agreeing with me; I am agreeing with you. You feel me agreeable, so your ego is fulfilled. "Right!" you say inside your mind, "this is what I have been thinking always. You are right, because this has been my idea." You feel fulfilled, satisfied. Your ego is strengthened. This is not going

to lead you to enlightenment. Rather, it may lead you to deeper ignorance - because the ego....

What is the fear? Moving in **meditation**, the fear is that you will have to lose the ego; you will have to lose your identity. And this is a mad sort of **meditation**. If I say to you just sit in a buddhalike posture and close your eyes, you can sit easily because you are not afraid. You can sit easily because nothing is expected, really. But in this mad, chaotic **meditation** in which you have to lose yourself, your identity, your image, you become just crazy. You feel you are losing control, and sooner or later the group mind takes possession of you.

Then you are dancing, but you know very well, deeply, that you are not dancing. The whole group is dancing, and you have just become a part of it. You cannot stop it, really. A moment comes when you cannot stop it; you are no more in possession. Something greater than you has taken the grip, something greater than you has taken control: that is the fear.

If you sit in a siddhasan – in a buddhalike posture, you are in control. But this **meditation** is throwing you out of control. Really, it is pulling the ground from beneath your feet. You are being pushed into an abyss, into a whirlwind where you are no more. Something deeper, something greater, something more powerful, has taken possession. Now it is not that you are dancing, something else is dancing; you are just a part of that greater dance. This gives you fear. This makes everything difficult.

So I will tell you: be ready to lose and it will be easy. Resist, and it is difficult and hard. Resistance makes it hard; let-go makes it easy.

And the same friend has asked something more. He says, "It seems to me that it is part of nature's intention to make it very difficult and to require man to go through ages of development before he reaches it. Isn't there a divine purpose behind why it takes him so long to reach?"

Man's mind is very cunning. You can go on throwing responsibility on someone else: "It is nature's way to make it hard." You are making it hard; it is not nature's way. Nature's way is always simple and easy. Nature means natural, spontaneous, easy. In nature nothing is hard. Only man complicates things, makes them hard and difficult. Nature is very easy-flowing. But you can deceive. You can say it is nature's way that **meditation** is difficult: then you are relieved. Then it is not on your part and you cannot do anything. It is nature's way so what can you do?

You can just wait, or you can go on doing whatsoever you are doing; you need not **meditate**. You have thrown all responsibility on nature. But if this is really true, then **meditation** will happen. If you can really throw all responsibility on nature – remember, all – then **meditation** will happen; then there is no need to do anything. Feel miserable and know that it is nature's way. When you feel pain, do not ask for remedies; know this is nature's way. If you can do this totally, there will be no need for **meditation**; **meditation** will have already happened.

But you are cunning. Only with **meditation** will you say that this is nature's way and with nothing else. With everything else you will struggle, you will make effort. If you are poor you will make every effort to become rich, and you will not say that it is nature's way. You will not say, "When I become really capable, nature will make me rich." You will not wait for nature.

If you are really honest, then leave everything to nature. You need not **meditate** then, because this itself, this leaving everything to nature, has become the deepest **meditation** possible. But if you are not honest, then you can deceive so that whatsoever you want to do you will do, and whatsoever you do not want to do you will throw on nature's shoulders.

Beware of this trick. You are doing it. I am ready: if you are totally throwing it to nature, then for you nothing is needed. But if you are not ready to throw it totally, then be kind to yourself: do not throw **meditation**. Do not say that nature has some inner work and so nature makes it hard. Nature is not making it hard.

The same friend says, "Isn't there a divine purpose behind why it takes so long to reach?"

Not only are you throwing it on nature: you can make it look very good and divine – as if there is some divine purpose behind it and that is why you are not reaching the goal; that is why you are not attaining to **meditation**; that is why samadhi is so difficult. No! You are creating barriers for the divine purpose. And in a way, there can be no divine purpose because existence is purposeless. It is a play.

Purpose is human: you have purpose. But the existence cannot have any purpose. There is no sense in having any purpose. Existence is flowing – overflowing with its own energy. It is a festivity, not a purpose. It is a constant celebration. The existence is enjoying itself in so many forms. There is no purpose, and existence is not worried if you are not reaching to ecstasy. It is only your worry. If you are not reaching, you will suffer. Existence is not suffering because of your not reaching and existence will not force you to move into ecstasy. It is up to you.

Existence is a deep freedom. If you want to be in suffering, be in suffering. If you want to be in bliss, be in bliss. It is your own choice. But it is too much for our minds to think that everything is our choice because then we become responsible. If you come to think that you are the cause of your suffering, then you will feel very bad. It always feels better to make someone else the cause of your suffering.

But, remember, if someone else is the cause of your suffering, you can never become free. Then there is no liberation. But if you are the cause of your suffering, then liberation is within your hands; you can do something and change it.

I tell you, you are the cause of your heaven and of your hell. If you are in hell, you have chosen it to be so. And the moment you decide, you can come out of it. No one is going to prevent you; no one will say to you, "Do not go." The gates are not closed against you. Really, there are no gates, and no devil is standing at the door. You need not even have a passport to move out. It is simply your decision to be there.

You are in suffering because you have decided to be in suffering; you can come out of it the moment you decide to come out. You can be in bliss if you decide to be in bliss. Your decision is your being. You choose whatsoever you are. You have chosen it to be so; that is why it is so. Do not go on throwing responsibilities on something else – on nature, on God, on faith, on destiny. Do not go on throwing them.

But if you really feel that you cannot do anything, that you are helpless, then I say throw the total responsibility. These are two ways. Throw the total

responsibility; then you have nothing to do and everything will happen, because the moment you throw the total responsibility, the ego is also thrown, the ego cannot exist. If you give total responsibility to nature or to the divine force or to x y z, your ego is no more there. And when the ego is not, the thing happens. Or, if you cannot throw total responsibility, if you cannot surrender totally, if you cannot feel that you are totally helpless – remember the word *total* – then you will have to do something to dissolve the ego; then effort will be needed. Do either this or that but do not move in between. And do not try to travel in two boats. You will be in difficulty; you will never reach anywhere.

This is my observation: if I say to people, "Leave everything to God," they say, "How can I leave? How can I surrender? I do not know what God is. Unless I know, how can I leave everything to him?" They say, "It is difficult." They say, "Please show us some way so that we can do something." If I say to them, "Do this or that, follow this method and you will achieve," immediately they bring some objection. They say, "Man is helpless. What can we do? We are so helpless – just puppets in the hands of a destiny which is unknown."

If I say to them, "Leave everything to destiny," they say it is impossible. If I say, "Do something," they say it is impossible. The mind is cunning and always tries to escape. Be alert about it; only then can something happen to you. Otherwise you can go on just wavering your whole life and nothing will happen.

You have wasted so many lives before. You are not here for the first time listening to something about **meditation**; you have listened to it many times. It is not only that you are clever with me; you have been clever many times before. You have listened to Buddha, you have listened to Jesus, you have listened to Krishna. You were there – with different faces, of course, but you were there. You are very old, ancient ones, but your cunning is so deep that Buddhas fail; Christs come and go and you remain unperturbed. No one can push you off your road. You continue; you bypass all.

So while talking to you or while leading you into meditative states, I never think that you are new ones. You have done many things before but never with your full heart. And unless you are totally in anything, nothing can happen. Be either totally with destiny, with the divine force, and then you are no more; or be totally with a technique, with a method, so that the ego can be destroyed by and by, slowly. Method is a slow thing; surrender is total and final. Surrender is possible in a single moment; method will take time. I am giving you method because I know that you cannot surrender.

The Supreme Doctrine, #9

The Upanishads say:

He knows it who knows it not. Do not create any memory; do not help to create the past. Go on dropping it. You have used it, why go on carrying it? Do not make it a knowledge.

People come to me and they say, "Yesterday the **meditation** was just

wonderful." You have become non-meditative because of yesterday's **meditation**. Now that man will go on looking for yesterday to be repeated today. He will wait. He will not be **meditating**; he will not be totally in it. Part of his mind will be looking backwards to see when that will happen again – and it will not happen. His mind was totally in the moment; now it is not. Now he is looking backwards; he has brought in a new thing. Now the situation is not the same. He is not totally in it; he is expecting a result. It will not happen and then he will come to me and say, "What has gone wrong? Yesterday it happened but today it didn't happen and I am feeling very frustrated."

The mechanism is simple. Yesterday it could happen because you had no past about it. Remember, you had no past about it, no expectation about it. You couldn't project any future because you didn't know anything. You were ignorant, so it happened. You were simple, innocent, in the moment – just doing it without having any expectation for a result because the result was unknown. Now it is known. It has happened, it has become the past. Now it is your knowledge. Now this knowledge will become the barrier. Now you can do whatsoever you like but it is not going to happen. Knowledge becomes the barrier; the past becomes the barrier to the present. So if it happened yesterday, forget it. Drop that yesterday.

Remember one thing more: you will be frustrated if it is not happening. And you will be frustrated even if it is going to happen because it is just going to be a repetition. You will get fed up. You will get fed up even with your **meditation** if it goes on repeating, being the same. Drop the past because if the past is there it is not going to happen. And even if sometimes it happens, it is just going to be a repetition of the past and you will get bored. In both ways the past goes on interfering with the present.

Why do you feel it is a repetition? You feel it is a repetition because you go on comparing with the past. If you drop the past, it is always new; it is never a repetition. Repetition means you are constantly comparing it with the past experience. Drop the past completely and you will be opened to the present. Then whatsoever happens will be new and you will never get bored.

Everyone is bored because of this nonsense of bringing in the past again and again. You kissed your beloved yesterday and now you kiss again and you compare. The very beauty of the kiss is gone because it is just a repetition. Sooner or later you will get fed up. Sooner or later you would like to escape from your beloved. She will look like an enemy because now she has become a situation where everything looks like a repetition. Forget the past. It is killing you. It is killing your love, it is killing your life, it is killing every possibility. Drop the past. Do not make it a knowledge. Be fresh again and again. Every moment move and do not carry the past.

The Supreme Doctrine, #10

The first question:

Osho,
You said that to live moment to moment one must throw away one's dead past and memories. Does it mean that all the memories have to be dissolved and destroyed to transcend the mind? But one needs a strong mind and an intense and sufficient accumulation of memories to function in this world.

To die to the past does not mean that you will not be able to remember it. It does not mean that all your memories will be dissolved or destroyed. It only means that now you do not live in those memories, you are not identified with those memories. You are freed from them. They will remain but now they will be just a part of your brain, not part of your **consciousness**.

The brain is a mechanism, just like a tape-recording machine. The brain goes on recording everything. The brain is the physical part. It will go on recording, and your memories cannot be destroyed unless the brain is destroyed. But that is not the problem. The problem is that your **consciousness** is filled with memories. Your **consciousness** goes on identifying itself with the brain and the brain is always stirred by your **consciousness** – and memories go on flooding you.

When it is said, "Die to the past," it means do not be identified with the brain. You can use the brain; then it is just an instrument. When you will need it you will use it. And you will need it. You will have to go back home; you will have to remember where you live – where your house is, what your name is. You can use these memories but use them; do not be used by them. That is the problem.

While you are here you need not think about the house where you live in your town but you go on thinking about it. You need not remember your wife while you are here but you go on talking with her and she is not here. When you go back home you must recognize that she is your wife but there is no need to be bothered with her now. She must not come in the mind; the mind must not go on functioning unnecessarily. It must not bring in the past; it must not flood the present with the past.

The memory remains. It is not being destroyed. Through **meditation** the mind is not destroyed. You simply start transcending it. It remains a storehouse; you need not live in it. If you live in it then you are mad. You need not live in a storehouse. When you need something, you go into the storehouse, bring that something out and use it. But a storehouse is not a living-room.

But you have made it one. Your storehouse of memory has become your living room; you live there. Do not live there, that is the whole meaning. Be in the present and whenever the past is needed use it. But do not allow it to go on continuously overflooding you. That overflooding by the past makes your **consciousness** dim and dull. Then you cannot see with clear eyes, you cannot feel with a clear heart. Then nothing is clear, everything becomes confused.

Rather, on the contrary, when you are not identified with the mind you will have a very clear memory. You do not have a really good memory because you are not your master. Your mind is just a mad mechanism. When you need to remember something, it will not come and when you do not need it, it goes on coming: you are not the master. You cannot be the master if you become

identified with the slave. If you become too much attached to the slave, the slave will start mastering you.

So if you die to the past you will not become less efficient in the functioning of your mind, you will become more efficient. A master is always more efficient. When he wants to remember, he remembers; when he doesn't want to remember, he doesn't remember. When he says to the mind, "Function," it functions. When he says, "Stop," the mind stops. I have to use memories. I have to talk to you: I have to use words, I have to use language. But only when I am talking to you do I use them. The moment I am not talking the mind stops. Then there is total vacuum – void. Then there is no cloud.

It is just like your legs: when you want to walk you use your legs. But if you go on moving them while just sitting or standing, people will think you are mad. Then you may say, "What can I do? My legs go on moving; I cannot do anything." And if someone says to you, "Stop this," you will say, "If I stop, then when I want to walk what will I do? I will become less efficient. If I stop, then I will lose the capacity to walk, so I have to use them constantly." Remember, if you use them constantly, when the time comes to walk you will feel tired. You are already tired.

While sitting there is no need to use the legs. While not talking there is no need to use words. Do not verbalize within. While not using the past there is no need to allow it to flood you. Dying to the past means becoming master of your mind. Then you will be more efficient. But that efficiency will be of a different quality – a totally different quality. There will be no effort in it.

Now whenever you want to remember you have to make an effort because you are so tired; your brain is so tired, continuously working. There is no stop for it, no relaxation. Even while you are asleep, the body is resting but the mind continues to work. Dreaming, it is working – constantly working. It is a miracle that you are not mad. Or maybe you are already mad but you are not aware; or maybe, because everyone is mad like you, you cannot compare and you cannot know what is happening to you.

Don't be afraid, your efficiency will be increased. And the quality will be different because there will be no effort. When you need to, you can use your mind. It is just an instrument; just like your hands and legs it is a physical part of you. Memory is a physical thing, remember, so if your brain is destroyed you may be alive and conscious but you will lose your memory. If a particular part of your brain is destroyed, then a particular type of memory will be lost.

One of my friends, a doctor, fell down from a train. He fell down on his head and something was destroyed. For three years all memory was lost; he couldn't even recognize his father or mother. He was alive, fully alive, conscious; but he couldn't read, couldn't write, because all memory was lost. He started from a-b-c-d again and only after three years was he able to use his brain again. But now he was just a child of three years; all the medical knowledge, all the degrees that he had, were lost, because particular tissues, particular nerves in the brain, were destroyed and with them all memory was lost or cut off.

Now, in China, they use brainwashing. They give some electrical stimulation to particular parts of the brain; just by electrical shock they destroy the inner memory. So if you are a religious man they will give you a shock treatment in the mind and all your memories – that you are religious, that you

go to this church or you read this holy book, or you belong to this sect – will be destroyed. Then you can easily be converted into a communist because then you don't know who you are.

And now these techniques have become available to the whole world. Every government now has the secrets. And the most dangerous thing that is going to happen soon all over the world will be not physical violence but psychological violence. You need not murder a man; you simply destroy a particular memory in him. He is brainwashed, now he will have to learn from a-b-c, so he cannot fight with you. If you want to convert him into a communist or an anticommunist, first destroy the memory; then he becomes like a child, helpless. Then start the training again. Now a new memory will be created, a new learning, a new conditioning.

The atom bomb is not such a great danger as these secrets are because the very soul of man can be enslaved through them. If Jesus is born now in Soviet Russia or communist China, they will not crucify him; first they will try to destroy his memory. They cannot be successful with Jesus but they can be successful with you. They cannot succeed with Jesus because he is already unidentified with the memory. If you destroy the memory nothing is really lost because he lives in his **consciousness**, not in his memories. You don't really have any **consciousness** separate from the memories, so if your memory is destroyed your **consciousness** is destroyed. You don't know how to function without the memories.

So for the new generation, the coming world, **meditation** is a must because only that can protect you from political dictatorship – nothing else. They will not put you in jail or send you to Siberia – no, those things are just out of date now. They will simply put an electrical instrument around your head, and they will give particular electric shocks to the brain, and you will become just like a child. They will wash out the memories just as you can erase on a taperecorder. What is done there is just an electrical stimulation and whatsoever is recorded is erased; then you can record again. The same is possible with the brain because the brain is a mechanism.

And when I say to die to the past, I mean do not get so attached to the brain that you do not know that you can exist without the brain. Knowing this, realizing this, that "Without the brain I can exist; I am **consciousness** and not the memories; memories are just my instruments," you will become free from your own mind. And once you are free from your mind, no one can make a slave of you. Otherwise, everyone is trying to manipulate you to make you a slave.

Religions, so-called religions have done that. They go on manipulating your mind. When you were just a child they were trying to teach you that you were a Hindu or a Christian or a Catholic or a Protestant. They went on teaching you from the very childhood when you didn't know anything; when you were not alert; when you were not aware; when you couldn't recognize what is true and what is false. When you could not think, they started to teach you, to condition you. They made a Christian out of you or a Hindu or a Jaina or a Mohammedan. These are slaveries.

Now there is no need to get hold of children; even an old man can be made a child again by just washing his mind. Then he will have to learn from a-b-c. And when you learn from a-b-c you cannot argue, when you have to learn from a-b-c you cannot disbelieve. That is why every religion wants to get hold

of children and every religion tries to force some type of religious education because only in childhood....

Really, if you cannot get hold of a child before seven years of age, you will never get hold of him. Only before seven years of age can you make a slave of him. Then he will never know that he is a slave because slavery goes deeper than his **awareness**. You cannot think that being a Christian you are a slave or being a Hindu you are a slave – or can you?

Society has played a trick upon you. When you were not fully alert they conditioned your mind. Now when you think, the conditioning has gone deeper than thinking. Whatsoever you think, that conditioning colors it. Even if you become anti-Christian and you were taught to be a Christian, your anti-Christianity will carry your Christianity with it. Even your anti-Christianity will be colored by the conditioning that was given to you. You will be obsessed with the same thing in the reverse order.

Friedrich Nietzsche was against Christianity, particularly against Christ. But he was brought up as a Christian. His whole life he struggled; his whole life he went on writing against Christ. But he was so much obsessed with Christ that when he went mad, in the last stage of his life before he became mad, he started signing his name "Anti-Christ, Friedrich Nietzsche." That conditioning had gone so deep! You can become anti, but you cannot be indifferent.

Die to the past, be alive to the present, to the moment you are in – it will not destroy your mind. Really, it will give a rest to your restless mind. Your efficiency will grow, and there will be no effort. You will not need to remember. You will simply remember because this is the functioning of the mind; you need not make any effort.

I have been traveling all over this country for fifteen years, and I have known thousands and thousands of people. Even after ten years I have been again to the same town – I remember the faces, I remember the names. Even I was surprised: What is the matter? – and I had not made any effort. But I am interested in people, that is all. If you are really interested in something, you will remember it; there is no need to make any effort.

Remembering is a mechanical functioning of the memory. If you are really interested in a person you will remember the face even after many lives. I remember many faces after many lives. You cannot forget them because there is no question of forgetting. The mechanical part of your brain just goes on recording everything. The only thing that is needed is your interest.

When you are interested your mechanism is focused on the person; it records just like the lens of a camera. If you are interested in a face the camera moves, it records. If I am interested in what you are saying my mind is focused; it records, it goes on recording. There is no need to make any effort. If you are not interested, then it will not record because then it is not focused.

So if you forget things it is because you are not interested. If you forget things it is because your mind is confused. If you forget things and cannot remember and are not efficient, it means that while you are seeing a face your many memories inside go on moving. Your mirror is not vacant; your lens is already overcrowded.

Someone is saying, "My name is Ram," and you nod your head, yes, as if you have heard. But your mind is filled with so many things, you have not heard. And then you say, "Why have I forgotten the name?" Really, you never

heard the name. You were not interested in the person – not so interested that your mind became silent.

Whenever you are interested the mind is silent – your whole being is open. The memories go on being recorded and whenever you need something it will come up. But it is not so easy with you. Because your mind is so much filled, whenever you need something everything gets entangled. Nothing is clear cut; everything penetrates, trespasses, every other thing. Nothing is clear. The clarity is not there; only confusion is there. Because of that confusion you are not efficient. You will be more efficient, and without any effort, if you become alert to the moment and do not allow the past to go on overburdening you.

The Supreme Doctrine, #11

The first question:

Osho,
In the West, psychoanalysis has grown through Freud, Adler, Jung and Wilhelm Reich, to solve the problems arising from the ego such as frustrations, conflicts, schizophrenia and madness. In comparison to Your **meditation** techniques, please explain the contributions, limitations and incompleteness of the system of psychoanalysis in solving the human problems rooted in the ego.

The first thing to be understood is that any problem rooted in the ego cannot be solved without transcending the ego. You can postpone the problem, you can bring in a little normality, you can create a little normalness about it, you can dilute the problem but you cannot solve it. You can make a man function more efficiently in the society through psychoanalysis but psychoanalysis never solves a problem. And whenever a problem is postponed, shifted, it creates another problem. It simply changes its place, but it remains there. A new eruption will come sooner or later and when the new eruption of the old problem comes it will become more difficult to postpone and shift it.

Psychoanalysis is a temporary relief because psychoanalysis cannot conceive of anything which transcends ego. A problem can be solved only when you can go beyond it. If you cannot go beyond it, then you are the problem. Then who is going to solve it? Then how is one going to solve it? Then you are the problem; the problem is not something separate from you.

Yoga, tantra and all **meditation** techniques, they are based upon a different ground. They say that the problems are there, the problems are around you, but you are never the problem. You can transcend them; you can look at them like an observer is looking down from the hill into the valley. This **witnessing** self can solve the problem. Really, just by **witnessing** a problem it is half solved already because when you can **witness** a problem, when you can **observe** it impartially, when you are not involved in it, you can stand by the side and look at it. The very clarity that comes out of this **witnessing** gives you the clue, gives you the secret key. And almost all

problems are there because there is no clarity through which to understand them. You do not need solutions: you need clarity.

A problem rightly understood is solved, because a problem arises through a non-understanding mind. You create the problem because you are not understanding. So the basic thing is not to solve the problem: the basic thing is to create more understanding. And if more understanding, more clarity is there, and the problem can be encountered impartially, observed as if it doesn't belong to you, as if it belongs to someone else; if you can create a distance between the problem and you – only then can it be solved.

Meditation creates a distance, it gives you a perspective. You go beyond the problem. The level of **consciousness** changes. Through psychoanalysis you remain on the same level. The level never changes; you are adjusted on the same level again. Your **awareness**, your **consciousness**, your **witnessing** capacity, doesn't change. As you move in **meditation** you go higher and higher. You can look down at your problems. They are now in the valley, and you have come to a hill. From this perspective, this height, all the problems look different. And the more the distance grows, the more you become capable of **observing** them as if they do not belong to you.

Remember one thing: if a problem doesn't belong to you, you can always give good advice on how to solve it. If it belongs to someone else, if someone else is in difficulty, you are always wise. You can give very good advice but if the problem belongs to you, you simply do not know what to do. What has happened? The problem is the same but now you are involved in it. When it was someone else's problem, you had a distance from which to look at it impartially. Everyone is a good advisor for others but when it happens to oneself then all your wisdom is lost because the distance is lost.

Someone has died and the family is in anguish: you can give good advice. You can say the soul is immortal; you can say nothing dies, that life is eternal. But someone has died whom you loved, who means something to you, who was near, intimate, and now you are beating your breast and crying and weeping. Now you cannot give the same advice to yourself – that life is immortal and no one ever dies. Now it looks absurd.

So remember, while advising others you may look foolish. When you say to someone whose beloved has died that life is immortal, he will think you stupid. You are talking nonsense to him. He knows what it feels like to lose a beloved. No philosophy can give consolation. And he knows why you are saying this thing: because the problem is not yours. You can afford to be wise; he cannot afford it.

Through **meditation** you transcend your ordinary being. A new point arises in you from where you can look at things in a new way. The distance is created. Problems are there but they are now very far away – as if happening to someone else. Now you can give good advice to yourself, but there is no need to give it. The very distance will make you wise. So the whole technique of **meditation** consists of creating a distance between the problems and you. Right now, as you are, you are so much entangled with your problems that you cannot think, you cannot contemplate, you cannot see through them, you cannot **witness** them.

Psychoanalysis helps just for readjustment. It is not a transformation; that is one thing. And another thing: in psychoanalysis you become dependent. You need an expert and the expert will do everything. It will take three years,

four years, or even five years if the problem is very deep, and you will become just a dependent – you are not growing. Rather, on the contrary, you are becoming more and more dependent. You will need this psychoanalyst every day or twice a week or thrice a week. Once you miss him you will feel lost. If you stop psychoanalysis you will feel lost. It becomes intoxicating, it becomes alcoholic.

You start being dependent upon someone – someone who is an expert. You can tell your problem to him and he will solve it. He will discuss it, and he will bring the unconscious roots out of you. But he will do it; the solving will be done by someone else.

Remember, a problem solved by someone else is not going to give you more maturity. A problem solved by someone else may give him some maturity but it cannot give you maturity. You may become more immature. Then whenever there is a problem, you will need some expert advice, some professional advice. And I do not think that even psychoanalysts grow mature through your problems because they go for psychoanalysis to other psychoanalysts. They have their own problems. They solve your problems but they cannot solve their problems. Again the question of distance.

Wilhelm Reich himself tried again and again to be psychoanalyzed by Sigmund Freud. Freud refused to psychoanalyze him and all his life he felt hurt because Freud refused him. And Freudians, orthodox Freudians, never accepted that he was an expert because he himself had not been psychoanalyzed.

Every psychoanalyst goes to someone else with his own problems. It is just like the medical profession. If the doctor himself is ill he cannot diagnose himself. He is so near that he is afraid, so he will go to someone else. If you are a surgeon you cannot operate upon your own body – or can you? The distance is not there. It is difficult to operate upon one's own body. But it is also difficult if your wife is really ill and a serious operation is to be done – you cannot operate because your hand will tremble. The intimacy is so much that you will be afraid, you cannot be a good surgeon. You will have to take advice; you will have to call some other surgeon to operate on your wife.

What is happening? You have been operating; you have done many operations. And now what is happening? You cannot do it on your child or your wife because the distance is so little – as if there is no distance. Without distance you cannot be impartial. So a psychoanalyst can help others but when he is in trouble he will have to take advice, he will have to be psychoanalyzed by someone else. And this is really strange that even a person like Wilhelm Reich goes mad in the end.

We cannot conceive a buddha going mad – or can you conceive of it? And if a buddha can go mad, then there is no way out of this misery. It is inconceivable that a buddha goes mad.

Look at Sigmund Freud's life. He is the father and founder of psychoanalysis; he went on talking about problems very deeply. But as far as he himself was concerned not a single problem was solved. Not a single problem was solved! Fear was as much a problem for him as for anybody else. He was so afraid and nervous. Anger was as much a problem for him as for anybody else. He would get so angry that in anger he would fall unconscious in a fit. And this man knew so much about the human mind but as far as he himself was concerned, that knowledge seems of no use.

Jung himself would fall unconscious when in deep anxiety; he would have a fit. What is the problem? Distance is the problem. They had been thinking about problems but they had not been growing in **consciousness**. They thought intellectually, keenly, logically, and they concluded something. Sometimes those conclusions may have been right, but that is not the point. They did not grow in **consciousness**, they did not become in any way superhuman. And unless you transcend humanity, the problems cannot be solved; they can only be adjusted.

Freud said, in the last days of his life, that man is incurable. At the most we can hope that he can exist as an adjusted being; there is no other hope. This is at the most! Man cannot be happy, Freud says. At the most we can arrange it so that he is not very much unhappy. That's all. But he cannot be happy; he is incurable. What type of solution can come out of such an attitude? And this is after forty years' experience with human beings! He concludes that man cannot be helped, that man is naturally, by nature, miserable, that he will remain in misery.

But yoga says that man can be transcended. It is not man who is incurable; it is his minimal **consciousness** that creates the problem. Grow in **consciousness**, increase in **consciousness**, and problems decrease. They exist in the same proportion: if there is a minimum of **consciousness**, there is a maximum of problems; if there is a maximum of **consciousness**, there is a minimum of problems. With total **consciousness**, problems simply disappear just like the sun rises in the morning and dewdrops disappear. With total **consciousness** there are no problems because with a total **consciousness** problems cannot arise. At the most psychoanalysis can be a cure, but problems will go on arising; it is not preventive.

Yoga, **meditation**, goes to the very depth. It will change you so that problems cannot arise. Psychoanalysis is concerned with problems; **meditation** is concerned with you directly. It is not concerned with problems at all. That is why the greatest of Eastern psychologists – Buddha, Mahavira or Krishna – do not talk about problems. Because of this, Western psychology thinks that psychology is a new phenomenon. It is not!

It was just in this century, in the first part of this century, that Freud could prove scientifically that there is such a thing as the unconscious. Buddha talked about it twenty-five centuries before. But Buddha has never tackled any problem because, says Buddha, problems are infinite. If you go on tackling every problem, you will never really be able to tackle them. Tackle the man himself. Just forget the problems. Tackle the being itself and help the being to grow. As the being grows, as it becomes more conscious, problems go on dropping; you need not be worried about them.

For example, a person is schizophrenic, split, divided. Psychoanalysis will deal with this split – with how to make this split workable, with how to adjust this man so that he can function, so that he can live in the society peacefully. Psychoanalysis will tackle the problem, the schizophrenia. If this man comes to Buddha, Buddha will not talk about the schizophrenic state. He will say, "**Meditate** so that the inner being becomes one. When the inner being becomes one, the split will disappear on the periphery." The split is there – but it is not the cause, it is just the effect. Somewhere deep in the being there is a duality and that duality has made this crack on the periphery.

You go on cementing the crack but the inner split remains. Then the crack

will appear somewhere else. Then you cement that crack; then somewhere else the crack will go on appearing. So if you treat one psychological problem, another problem arises immediately; then you treat another and a third arises.

This is good as far as the professionals are concerned because they live off it. But this is not a help. The West will have to go beyond psychoanalysis and unless the West comes to the methods of growing **consciousness**, of inner growth of being, of expansion of **consciousness**, psychoanalysis cannot be of much help.

Now, this is happening already: psychoanalysis is already out of date. The keen thinkers of the West are now thinking about how to expand **consciousness** and not about how to solve problems – about how to make a man alert and **aware**. Now this has come; the seeds have sprouted. The emphasis has to be remembered.

I am not concerned with your problems. There are millions and it is just useless to go on solving them – because you are the creator and you remain untouched. I solve a problem and you will create ten. You cannot be defeated because the creator remains behind them. And as I go on solving, I am just wasting my energy.

I will push aside your problems; I will simply penetrate you. The creator must be changed. And once the creator is changed, the problems on the periphery drop. Now no one is cooperating with them, no one is helping to create them, no one is enjoying them. You may feel this word strange but remember well that you enjoy your problems; hence you create them. You enjoy them for so many reasons.

The whole of humanity is sick. There are basic reasons, basic causes, which we go on overlooking. Whenever a child is sick he gets attention; whenever he is healthy no one gives him any attention. Whenever a child is sick, the parents love him – or at least they pretend. But whenever he is okay, no one is worried about him. No one thinks to give him a good kiss or a good hug. The child learns the trick. And love is a basic need and attention is a basic food. For the child, attention is even more potentially necessary than milk. Without attention something will die within him.

You may have heard about new experiments in one English laboratory, Delabar, where they are experimenting with plants. Even plants grow faster if you give them attention – just look at them lovingly. Two plants are used for the experiment. Give one plant attention, love – just a smiling, loving approach – and to the other do not give any attention. Give everything else necessary water, fertilizers, sunrays; give everything equally to each but to one give more attention. To the other do not give any attention; whenever you pass nearby just don't look at it. And you will see that the one grows faster, brings bigger flowers, and the other grows in a delayed way and brings smaller flowers.

Attention is energy. When someone looks lovingly at you he is giving you food – a very subtle food. So every child needs attention and you give attention only when he is ill, when there is some problem. So if the child needs attention he will create problems, he will become a creator of problems.

Love is a basic need. Your body grows with food, your soul grows with love. But you can get love only when you are ill, when you have some problem; otherwise no one is going to give you love. The child learns your ways; then he starts creating problems. Whenever he is ill or with a problem,

everyone gives attention.

Have you ever observed? In your house the children are playing silently, peacefully. Then if some guests come they start creating trouble. This is because your attention goes to the guests and now the children are hankering for attention. They need your attention, your guests' attention, everybody's attention toward them. They will do something, they will create some trouble. This is unconscious but then it becomes a pattern. And when you are grown up, you still go on doing it.

For women, it is true that ninety-nine percent of their illnesses, their mental problems, are basically love needs. Whenever you love a woman, she has no problems. Whenever there is some problem in love, many problems arise. Now she is hankering for attention. And psychoanalysts are exploiting this need for attention, because a psychoanalyst is a professional attention-giver. You go to him: he is a professional. For one hour he looks at you attentively. Whatsoever you say, whatsoever nonsense, he listens as if the Vedas are being preached. And he persuades you to talk more, to say anything, relevant or irrelevant, to bring your mind out. Then you feel so good.

You know, ninety-nine percent of patients fall in love with their psychoanalysts. And how to protect the client-expert relationship is a great problem because sooner or later it becomes a lovers' relationship. Why? Why does a woman patient fall in love with a male psychoanalyst? Or the reverse: Why does a male patient fall in love with a woman psychoanalyst? The reason is that so much attention is given for the first time. The love need is fulfilled.

Unless your basic being is changed, nothing will come out of solving problems. You have an infinite potential to create new ones. **Meditation** is an effort to make you independent, first; and second, to change your type and quality of **consciousness**. With a new quality of **consciousness** old problems cannot exist: they simply disappear. For instance, you were a small child; you had a different type of problem. When you became older they simply disappeared. Where have they gone? You never solved them, they simply disappeared. You cannot even remember what the problems were that belonged to your childhood. But you have grown and those problems disappeared.

Then you were a little older, you had a different type of problem; when you become old they will not be there. Not that you will be able to solve them – no one is able to solve problems – one can simply grow out of them. When you are old you will laugh at your own problems which were there, so urgent, so destructive that you had many times contemplated committing suicide because of them. And then when you have grown old, you will simply laugh: Where have those problems gone? Have you solved them? No – you have simply grown. Those problems belonged to a particular state of growth.

Similar is the case as you grow deeper into **consciousness**. Then too problems go on disappearing. A moment comes when you are so **aware** that problems do not arise. **Meditation** is not analysis. **Meditation** is growth. It is not concerned with problems; it is concerned with the being.

The Supreme Doctrine, #13

Now, because this will be the last meeting, I would like to say something to you before you leave the campus. Firstly, this has been my observation – that ninety percent of you, and this is a very great number, have been doing **meditation** very intensely. This is very hopeful but the intensity was more or less dependent on the group. It may be difficult for you to be so intense back at home.

So do one thing: when you do the **meditation** at home, close your eyes first, feel me present just before you as I am here. Visualize me, visualize the group around you and then start **meditation** as you have been doing with the group. That will be very helpful. If you have a tape-recording, then put it on so that the whole atmosphere is created and you are not alone. It is very difficult to do it so intensely individually. The group soul possesses you.

Back home you will even feel, you will even wonder, that for three times every day you were making such strenuous effort. You may not be able even to imagine how you could do that. The group soul grips you. Then you are just in a current; then you are just moving in a flood; then the whole group pushes you on.

Many people come to me and say, "In the camp it is wonderful but when we go back it is lost." Even back home remember the group, visualize the group, feel the group, and the group will be there. At least I will be there.

And if you are a sannyasin, then just take the locket in your hand and exhale deeply three times. Do not inhale. Exhale deeply and allow the body to inhale: you do not inhale. Just exhale three times, remember me, and start – and I will be there.

Space and time do not really matter. If your intensity is such that you can feel me, I will be there. The space disappears, time disappears, and ninety percent of you will be capable of doing the same as you are doing here. And it is good to do it alone. It is good to start in a group but it is not good to become dependent on the group forever.

But do not leave a gap. The day you are back home start immediately. Do not say, "Let me rest for a week and then I will start." Then you will never start; that is a trick of the mind. Immediately you are home, start it. It will be happening to you there. And once it can happen to you individually, you have become independent. **Meditation** can be started in a group but it must end in independence. You must become independent of the group.

The second thing: many of you will feel afraid of your neighbors, of your family. They will think you have gone mad. Here it is no problem because everyone is more mad than you...so you are not afraid. No one is going to say that you are mad. The whole atmosphere, the milieu, is different. It is cooperative here. But back home the whole atmosphere will be against you. That creates a barrier. So it will be good to tell your family, "I am experimenting with this method and this is a mad method." Go around to your neighbors and tell them, "In the morning for one hour I will be doing this method – and this is absolutely mad, but do not get disturbed."

Tell them this rather than hiding because if you hide you cannot do it rightly; you will always go on suppressing something. Just go around and tell them by yourself. And only for a few days, three or four days, will people be interested in you. Then they will forget because no one has the time to go on thinking about you, that you have become mad. After three or four days they get adjusted and they know that you are doing something.

And if you continue it for three months, they will start asking you what you are doing because now something will be happening to you – so apparently, so obviously. It will be coming on your face, in your eyes, in your movements. The way you will behave, everything, will change. You will take on a new grace. A new silence will follow you and a subtle joy not caused by anything. Just because you are alive, a subtle joy will be there with you and everyone will be able to feel the difference. Then they will start asking you. Then they will never think you mad.

So if you can persist in this madness, no one will think you a madman. But persistence is needed – and in the beginning, a little courage. If you are a coward, then of course you cannot continue it. Do not try to rationalize it; do not say others will be disturbed. No one is disturbed. You can even invite your whole family to look at you. They will enjoy it. No one will be disturbed; it will be a free entertainment for them!

Invite the neighbors. Tell them that you have come from a **meditation** camp where you have learned a technique and you want to show it to them. In the beginning they will laugh but they cannot laugh for long. They will get serious about it. But your change will prove its effect; nothing else can prove it. You cannot argue about it.

The third thing: do not try to convince anybody about it; do not argue. It is useless; you simply waste your energy. There is only one argument which can prove anything and that is you. If you change, you become a very vital argument. If you do not change, just arguing is useless; you cannot convince anybody. Just reasoning never convinces; only your being convinces. So do not be argumentative about it.

This has been my feeling: when you learn something new, you become argumentative; you go on talking about it. And it is not that you are doing harm to anybody – you may be simply thinking to help them. When something is so fresh to you and you have experienced something new, you want to share it. This is natural. It may be natural but it is not wise because the other is absolutely unacquainted with what you are talking about.

And my methods particularly are so mad that you cannot convince anybody! Do not try it because if you cannot convince anyone, it may have a harmful effect on you. Your failure will make you less confident. Then you will become hesitant within. You cannot convince anybody and others can convince you that you have gone mad – that you are wrong. They can convince you because you have had a subtle experience which is inexpressible. How can you convey it? Unless someone is very welcoming and receptive, you cannot convey it. To say no to anything is very easy; to negate is very easy. To be positive, to say yes, is very difficult.

Chekhov has written a story. One man in a village was so idiotic, so stupid, that the whole village knew about it, that he was stupid. And he himself became so convinced that he was stupid that he became afraid even to talk, to utter a single word, because the moment he said anything someone would say, "What a stupid thing you are saying! What a silly thing."

He was so depressed, he went to a sage and asked him, "What to do? I am such a proved idiot that I cannot even utter a single word. Before I utter anything, they say, 'Be silent. Do not speak!' "

The sage said, "Do one thing: never say yes to anything from now on.

Whatsoever you see, condemn it."

The idiot said, "But they will not listen to me."

The sage said, "Don't bother. If they say, 'This is a beautiful painting,' say, 'This painting beautiful? Such an ugly thing I have not seen before!' If they say, 'This novel is very original,' say, 'This is just a repetition. Thousands of times the same story has been written.' Do not bother to prove it. Simply say no to everything; make it your basic philosophy. If someone says that the night is beautiful, the moon is beautiful, say, 'You call this beauty?' And they cannot prove otherwise, remember. They cannot prove!"

The man went back to his village. He started saying no to everything. Within a week there was a rumor around the village: "We were wrong. That man is not an idiot. He is a great critic; he is a genius."

To say no needs no wisdom. If you want to become a great genius, say no, be a critic. Never bother to say yes to anything. Whatsoever anybody says, deny it flatly. And no one can prove it because to prove anything is very difficult. 'No' is the simplest trick.

When you are talking of higher experiences, anybody can say no to you. Any stupid man can say no and you cannot prove otherwise. So be alert. Do not talk about it unless you feel that a very sympathetic heart is there to listen, to receive. And do not argue. If something has happened to you, your being will become the argument. Do not waste any energy convincing anyone. Use all the energy that you have in transforming yourself. Your transformation will help many; your argument can help no one.

Once you are transformed, people will start falling in love with you. They will become receptive, inviting; they will become hosts. And whatsoever you say to them will be received as a seed; they will carry it in their hearts. But do not try to convince anyone; do not argue; do not be intellectual and rational about it. The whole phenomenon is so absurd, it is so paradoxical!

It is paradoxical because through being consciously mad you go beyond all madness. A person **meditating** with this technique cannot go mad. It is impossible because he is throwing out all madness, not accumulating it. And unless you accumulate, you cannot be mad.

You are daily cleansing yourself; you are daily passing through a **catharsis**. You are changing – transforming your madness into **meditation**. Doing this method, apparently so mad, you will create the possibility where real sanity will happen to you. This is paradoxical; this is why I call it absurd.

Laugh, sing, dance, but do not argue. Your dance can become infectious, your singing can become infectious. Your laughter, coming deep from your heart, can penetrate others' hearts. Be more joyful, blissful, ecstatic, as if every moment is a blessing and every moment is a gratitude. And make every moment a celebration.

These are my last words for this camp:

Make every moment a celebration; then you will not need to search for God. God will try to search for you, wherever you are.

The Supreme Doctrine, #17

Always remember one thing: the path on which you go out also has to be used to come back. Only the direction will change but the path will be the same. Right now this inner fire is flowing towards the body. One has to learn the alchemy for making the fire flow towards the soul.

The **first step** in working with this Naachiket Fire is that the direction of its flow has to be changed. At present it is flowing outwards and downwards. This flow has to move inwards and upwards. This is the first task.

The second thing is that to keep this inner fire burning, you are continuously **breathing**. Science also agrees with this – without oxygen you cannot live. When a candle is burning what is happening? What is a flame? In fact, when a candle is burning, the oxygen that is present in the surrounding atmosphere is what is burning. If strong winds start blowing you may become worried about protecting the flame and you may put an empty jar upside-down over the candle to protect it. It was possible that the wind may not have blown the candle out, but the jar over it will certainly put it out very quickly because as soon as the oxygen in the jar is burned the flame will be extinguished.

You have to **breathe** constantly for twenty-four hours. If your **breathing** stops for a few minutes, you will die, because your **breathing** takes in oxygen and keeps the inner fire burning. Your life will be only as **dynamic** as the depth of your **breathing**. The deeper your **breathing**, the healthier and more alive you will be. As your **breathing** becomes more shallow, your life will become more and more dull and dead because the fire will be burning less. And you all are **breathing** in a very shallow way. There are reasons for this shallow **breathing**.

Scientists say, and for centuries Yoga has also been saying, that until man is taught to **breathe** deeply, he cannot live fully. And one who is not fully alive does not have enough energy to move. This is why Yoga has invented many **breathing** techniques. The **breathing** techniques are devised to make your inner fire burn more intensely, so that the excess fire created can be used for the inner journey. This fire is fuel, energy. It is like putting petrol in a car so that it can run. Petrol is a dormant fire, a dormant energy, but you also cannot live without fire, without fuel.

All life is because of this inner fire. The trees are alive through taking fuel for their fire from the air. The birds and the animals are alive through consuming oxygen. The whole of life is this fire.

The amount and intensity of this inner fire is in direct proportion to the depth of your **breathing**. But only children **breathe** deeply. Watch a child sleeping: his stomach moves up and down, his **breathing** goes right down to the navel. Watch an adult man sleeping: his chest moves up and down but his **breathing** does not go to the navel, it remains shallow. There are several thousand pores in a man's lungs out of which less than half absorb oxygen. The remainder are filled with carbon-dioxide, which can cause death. It is a dead gas with no fire in it. Thousands of diseases grow in our bodies simply because of this dead gas. Deep **breathing** makes the inner fire burn more intensely.

So understand the second sutra and the second key: if you want to ignite the inner fire, the Naachiket Fire, then the deeper you **breathe**, the better. When your **breathing** is deeper you become aflame with aliveness. That is why in the **first step** of **Dynamic Meditation** you are trying to **breathe** deeply for ten minutes. Your inner fire will burn intensely in this **first step** of

deep **breathing** and this fire can then be taken inwards. Otherwise you don't have enough energy to move inwards.

The third thing is that this inner fire is ordinarily flowing outwards towards the physical body, and its flow has to be turned inwards. But there are two obstacles to this inward flow: one, whatsoever you have suppressed inside you is in the way, like stones blocking the inward flow of energy. These stones have to be removed; otherwise the energy will hit against them and then return outwards. This is why in the **second stage** of **Dynamic Meditation** you have to throw out all your suppressed emotions without any hesitation. You have to throw out all your suppressions, putting your intellect aside. How many times have you repressed your tears? – you did not weep and cry and it is all lying there like a stone. Until you weep totally those blocks cannot be removed.

Your whole life has passed and you have not yet laughed totally and loudly, because the civilization does not allow you to laugh totally. If you were to burst out in uninhibited laughter, you would suddenly find that there was some blockage within you that has broken and dissolved. You have not jumped and danced because from your very childhood you have been told to be quiet. Because of this there is so much tension in this world. If children were allowed to jump, dance and totally enjoy themselves, there would not be so much tension in this world.

But you are asking children to sit silently! The child will sit silently but within him there will be much noise because the child is so alive. People sit silently when they are dead, but the child is alive. Life is simply fresh in him. His life-energy wants to dance, jump and run around like a deer and we have asked him to sit silently. He will try to sit silently but the energy within him will go on vibrating. When a child is forced to sit silently his **dynamic** energy will stop and become static. Blocks will be created in the way of his energy flow.

Now you will have to go back to the day in your childhood when your father told you to sit quietly and you will have to release those blocks. As soon as those blocks are removed your childhood will come back in all its freshness. The energy will again become **dynamic** and intense. Hence the **second step** of **Dynamic Meditation** is for removing the blocks.

The **third step** of **Dynamic Meditation** is for hammering the energy so that it can move inwards and upwards. Remember, water flows downwards, that is its nature. If you want water to flow upwards you will have to force it up by pumping it. Your energy also is naturally flowing downwards. In the **third step**, shouting **"Hoo!" "Hoo!"** is not any ordinary sound: this sound hammers deeply on the area below your navel center. This is the place where your sex energy is born and flows downwards.

After your blocks have been removed and the inner fire has been kindled, this sound **"Hoo"** hammers the energy and makes it move upwards through the spine, through the channel of the kundalini. The stronger the hammering of the sound, **"Hoo,"** the more intense will be the upward flow of the inner fire from the sex center. It is just like the swift movement of a snake straightening its coiled posture and moving upwards. This inner fire, the life energy, is called by Yoga 'kundalini'.

The day this energy reaches to the seventh center, the sahasrar, at the top of your head, the lotus of your life will bloom.

This is the sutra about the Naachiket Fire.

"Nachiketa, I can see that you have so courageously forfeited the heaven where all the pleasures of the senses are available – the heaven which is the revered of the world; the heaven which is the gift of the lasting fruit of the yagnas; the heaven which is the place of no fear; the heaven which is significant and whose praise the Vedas have sung in numerous ways; the heaven which is endowed with eons of existence – I acknowledge your profound intelligence.
"By understanding the divine – the divine hidden behind the veil of Yogamaya, the elusive goddess who is the symbol of the creative energy of the divine; which is omnipresent; which dwells in the inner sanctum of the hearts of all beings; which lives in the dark and dense jungle called the world; which is ancient; which is seen only with great effort; which is attainable through Adhyatma-Yoga, the discipline of the science of the soul – the patient seeker will go beyond joy and sorrow.
"When mortals realize the subtle science of the soul through their own experience, have heard and grasped this teaching of religiousness and have attained to the supreme brahman, which is the abode of bliss, they themselves will become imbued with bliss.
"For you, Nachiketa, the doors to the ultimate abode are open."

Wherever there is trust and patience, wherever there is a longing and readiness to experience, Yama is saying, "There, Nachiketa, the doors to the ultimate abode are open to you."

That door can also be open for you. Except for you, nobody else is responsible for the door being closed. With perseverance, patience and desirelessness you have to put all your efforts into making your energy move inwards. Perhaps the door is already open.... And in the moment when you move towards the door, your entry into the temple will happen.

Now get ready for the morning **meditation**.

The Message Beyond Words, #4

Before you enter into **meditation** you should have passed through a deep **catharsis**, getting rid of all your psychological complexes. If any sickness remains inside and you start entering into **meditation**, these sicknesses will be very harmful to you. It is necessary that sicknesses first be removed, because **meditation** is a great power. If there are any diseases inside you they will receive this great energy of **meditation**, so let the diseases be removed first.

People come to me and ask, "What are we going to get out of jumping, crying and shouting?" They don't know what is possible through it. If some member of your family dies and you feel like crying but you don't cry, you suppress it, then you will know what can happen. What can happen by suppressing the tears? Your whole life-energy will shrink, you will be filled with misery. You will become a wound which can become septic, and until you cry totally you will not be freed from the wound.

What the psychologists say seems to be just the opposite of our usual ideas. According to our usual understanding, more women should become insane than men. But it is a surprising finding that more men than women

become insane. It should be the reverse. Though women seem to be more crazy than men, they don't become insane as often. The secret is simple: they express their craziness every day so it never accumulates. Men move very cautiously so that nobody criticizes them for being stupid. A woman can weep and cry to her heart's content and nobody will comment. People will simply say, "After all, she is a woman." But if a man cries people will say, "Don't cry like a woman, be a man!" These words will stop your tears and this 'manhood' will lead you into insanity. If you cling to this manhood you will end up in a madhouse.

Nature has given the same capacity for tears to men's eyes as to women's eyes. Nature has not made any distinction: it has provided the same tear glands to both men and women. If nature had wanted to make any distinction it would have given fewer tear glands to men – but nature has given an equal capacity for tears to both.

And remember, if you suppress your tears your laughter will also become suppressed. This is a little complex, that one who cannot weep totally cannot laugh totally. He will also be afraid of laughing. In fact he will begin to control everything because he is afraid that if he is in a let-go the barriers may be broken and things may burst out from his unconscious.

More men become insane. More men commit suicide. Few women become insane and few commit suicide. Women talk much of committing suicide, but very few women actually commit suicide. Much is released in just talking about suicide...hence, psychologists say that you need not worry about a person who talks a lot about committing suicide. But a person who never talks about committing suicide is dangerous – such a person may commit suicide. He never talks about it so it is not expressed, it goes on accumulating within him.

You need not be afraid of a man who often becomes angry about small things. He cannot create any problem. He cannot murder anybody. Great anger has to accumulate to commit a murder. That is why those who become angry about small things are very gentle and loving people. But the so-called saints and virtuous people who never become angry, who suppress their anger, are dangerous people – keep a safe distance from them. They are wicked people. Whenever they do act out their anger it will be nothing less than a murder because they have suppressed so much.

Some people ask, "What will happen by dancing and jumping, by shouting and weeping?" You have accumulated this over your whole life; that is your sickness. Because of these suppressions you are not able to be natural. Why are children so natural and innocent? The only reason is that when there is anger, the child expresses it totally; he jumps, cries, hits, stamps his foot on the ground. Watch a child who is angry – he seems to have all the energy in the world. His face becomes red, his eyes start burning with anger and he starts thumping things. Such a small child, but a great power seems to be flowing through him. A moment later, when the anger has diffused, he is again laughing. In that laughter you will not find any trace of anger or any impact of the anger. His laughter is like a flower. We are very much surprised at this: how can one who was so angry a moment ago now be so full of joy? The fact is that the anger has been released. Now nothing is left behind which can destroy or poison his happiness. The anger has been spent and the child is again laughing. Again, when anger arises, the child will be angry and then

again he will laugh and enjoy. Whatsoever happens will happen totally, in the moment; nothing will be accumulated. The day a child starts to accumulate his childhood is over, he has begun to grow old. And how much you have accumulated! That is why you are so complex, you are no longer simple and innocent.

One who is not simple, natural and spontaneous cannot have any tuning with "om." This is why I am putting so much emphasis on **catharsis**, on throwing out all that has been accumulated during your whole life. Don't go on suppressing it. But you are afraid that somebody may see you weeping...you have a particular image about yourself and now you are laughing like a madman? It was not expected that you would dance and jump like that.

If you stop yourself from **catharsis** because of the fear of what others will say, then I cannot help you. If you have no courage, if you are afraid of others' opinions, if you are being manipulated by others, then you cannot move on the path of religiousness. It is only for people who are courageous, fearless.

A friend is here in this **meditation** camp. He came to see me and he said to me, "My wife has also come here. If I allow the **catharsis** to happen, if I start jumping, dancing, shouting, then back home my wife will create trouble for me." He has an image of himself with his wife and that image will be destroyed. His wife is afraid of him because she has also come along to see me. She also came separately and said, "My husband is also here...!" Both are afraid of each other.

Remember, the people you are afraid of are also afraid of you. If you drop your fear of the other, then it will help the other to drop his fear of you. If one of them drops the fear and starts jumping, dancing and crying, then the other will also become free. The matter will be settled and then there will be no need to protect one's false image. By making an effort to protect your image you will only remain suppressed. You cannot hear the cosmic sound of om with such a suppressed personality because you cannot go deeper within yourself. To go deeper, a childlike innocence and simplicity are needed.

During these days, in this **meditation** camp, be like small children. In connection with this, add one small experiment as a morning **meditation** in your bed when you wake up. I have told you about a **meditation** that is to be done just before going to bed: exhale totally, making the sound o...o...o for ten minutes and then fall into sleep. Slowly move into sleep making the sound o...o...o with the exhalation. And in the morning, as soon as you become aware that your sleep is over, don't open your eyes. Just as cats and dogs stretch their bodies, you also stretch, strain and relax your body, so that the energy starts flowing all over the body. Stretch and relax the limbs. Stretch and relax the whole body like cats and dogs do. This will make the energy flow all over the body. Do this for two and a half minutes. When you feel that your whole body is fresh, each cell of your body is awake and energetic, then for two and a half minutes start laughing loudly and totally. Keep your eyes closed and laugh for two and a half minutes. Leave your bed only after doing this so that the new day has a good beginning. Let the **catharsis** be triggered from the very beginning of the day. This will be a good preparation for the **Dynamic Meditation** which you will be doing here each morning.

While you are doing this laughing **meditation**, don't be afraid of what your neighbor will think about you – your laughter will encourage him also

because he is also afraid of you! Add this experiment as your morning **meditation** while you are still in bed.

The Message Beyond Words, #5

There is one other reason why fire has always been venerated. One characteristic of fire is that it always moves upwards, its journey is always upwards. Even if you turn a burning lamp upside-down, its flame will still rise upwards. You can turn the lamp upside-down but you cannot turn the flame upside-down.

Water flows downwards, fire moves upwards. Even water starts moving upwards with the support of fire: it becomes hot, boils and then becomes steam. The direction of its flow is reversed and the very nature of the water is changed. That which used to flow downwards starts rising upwards, skywards.

In the very ancient times of the world, man came to experience that except for fire, no other thing has the capacity to move upwards. Fire is anti-gravitational. Earth pulls down, but it is unable to pull fire down: fire believes in levitation. Fire moves upwards and the Earth cannot do anything about it.

Fire became a symbol for the **consciousness** moving upwards. And the divine, the universal self, is the name for the **consciousness** that is always moving upwards. This fire is dormant within everybody. All the components are within you, it is just a matter of some rubbing. That rubbing is called sadhana, spiritual discipline. One has to shake a little, one has to create some friction between the *aranis* which are dormant within you. All these **meditation** experiments that I have been giving you are actually nothing but techniques for creating friction between the aranis.

People come and ask me, "Is there anything wrong if I do the **Dynamic Meditation** just sitting down?" In essence what they are asking is, "Can't the fire be created if I keep the aranis lying quietly?" No, it won't be created – you will have to rub the two pieces of wood together. The energy within you will have to pass through some friction. If it were something that could happen without any effort it would have happened long ago. But it has not happened. Some effort is essential to kindle that fire.

The Message Beyond Words, #9

Osho,
Though we can be aware of anger and refrain from hurting others with it, inner anger seems to remain in a dormant state, and at times it becomes aroused by outer happenings. It doesn't seem possible to entirely throw it as it is deep-rooted in early, wrong training, and a lifetime of struggle in the world. Isn't the total disappearance of anger simultaneous with enlightenment? Does an enlightened one ever have any anger?

The first thing: if you feel angry and if you think that it is needed for it to be suppressed, suppress it for the time being – because it is useless just to be

angry with someone and then create a chain. Then he will be angry and then more anger will be created, and this can continue even for lives. Everything has a continuity of cause and effect; it becomes a chain.

So if you feel anger and you see it is going to be destructive to you and to the other person, smile, have a false face. And move to your room, close the doors, take your pillow and beat it. Write the name of the person on the pillow and do whatsoever you wanted to do with the person. Don't suppress it in the system because that is too dangerous. Anger is poison, and when the body is ready to fight the blood is filled with poison – you have to act it out. If you don't act it out, if you don't go through a **catharsis** then you will have to suffer for it. It may become a physical disease, it may cripple your body, and it may poison your relationships – because you were not angry, but the anger was there.

Your boss insulted you and you couldn't reply to him, so you will come home and you will find some excuse to get angry with the wife. And you will think that she has done something wrong, but that is just rationalization; you wanted someone who is weaker than you, to whom you can be the boss. You will throw the anger on the wife, and she will wait for the child to come back from the school. Suppressed anger finds outlet towards the weaker person. She will wait for the child to come and she will find something – and you can always find something, there is no problem. She can say, "Why are your clothes dirty?" They have always been dirty; every day he comes with dirty clothes from the school. He is a child, not an old man – he doesn't care about clothes. He can play with the dirt; that is more valuable than those clothes. Then the mother is going to beat the child. And what is the child supposed to do? He will go, take his dog and beat it, or throw his book into the street, or do something that he can do. This way anger goes on moving and moving, it creates ripples, and a single phenomenon becomes multidimensional, unnecessarily.

So I say to you, there is no need to be angry with the person by whom anger has come into you – there is no need. But there is no need to suppress it also. Express it in the vacuum. Have a room in your home, your **meditation** room, so whatsoever happens, go in that room and do it. And you will enjoy it so much, you cannot imagine; the whole exercise is so beautiful. In the beginning it will look absurd, but soon you will get into it and you will enjoy it. And the pillow is not going to answer, the pillow is not going to create any chain. Rather, on the contrary, the pillow will be very happy that you related with it.

Never suppress, but never create chains – this is the rule. Remember not to suppress, and remember not to create any chain. Once you learn the art you can be free of all these madnesses which come into you, without creating any disturbance in life. Every day **catharsis** is needed. Life is complex, and many things come into the mind which have to be thrown. That's why I emphasize **Dynamic Meditation** so much. You don't know what you are doing here. When you get into it you are doing all sorts of things. Somebody is throwing anger, somebody is throwing jealousy, somebody throwing hatred, somebody throwing his sadness, screaming – the whole life of misery is being thrown in it.

Make it a point every day: just as you clean your body every day, clean your mind. This is a bath for the mind. Throw everything, but don't throw

upon anybody; that is violence. Throw it into the vacuum. And the vacuum is big enough, the space is big enough. Don't you get worried about what will happen to the pillow, what will happen to the space – nothing is going to happen, all that you throw into it is absorbed. And then it never replies to you, there is no chain created. The act simply ends, no karma is created through it. Do things in such a way that no future is created through them.

Whatsoever has happened to you, relief is needed, you need that it should be thrown out, but don't throw it on persons. If you can remember that, soon you will realize that it was absolute foolishness to throw it on persons when it could be thrown just on a pillow. And the same relaxation is felt – even more, because whenever you throw on a person you will feel repentance in the end. You will feel bad, you will feel that you have not done good; then you will feel that it would have been better if you had not done it. But now nothing can be done, and you cannot undo something which has happened. Whatsoever you do, it is there now, you cannot wash it away. There is no way, because you cannot move to the past; it will remain always there.

That's what Hindus have called the theory of karma: whatsoever you do will remain and will have its influence on your future. A **catharsis** is necessary, and every day it is necessary unless you have become enlightened, then you don't gather the past. Now you gather, you collect dust. Throw it every day. In the night, every day for one hour, just throw the past, the whole day. Whatsoever has been done to you and you have done to others, or you wanted to do with others...emotions, anger, hate – many things are there – drop them before you go to sleep.

In the West sleep has become a problem, and in the East also it is becoming a problem. And the problem is only this: you don't know how to get rid of the day. It follows you, it continues in the mind, and you cannot stop it. You cannot stop unless you throw it. Whosoever is suffering from insomnia should try this **Dynamic Meditation** in the night. Just before going to sleep have an inner bath; throw everything and then go to sleep. You will feel like a child again – innocent, unburdened. Sleep will be totally different, the quality will change. But don't suppress – express. But don't express to persons.

Vedanta: Seven Steps to Samadhi, #7

Osho,
Can one be absorbed in doing something – for instance, these **dynamic meditation** techniques – with absolute total intensity, and at the same time remain a **witness** who is separate, apart?

The same is the problem in many forms. You think that a **witness** is something apart, separate. It is not. Your intensity, your wholeness, is your **witness**. So when you are **witnessing** and doing something you are not two – the doer is the **witness**.

For example, you are dancing here in kirtan. You are dancing: the dancer and the **witness** are not two, there is no separation. The separation is only in language. The dancer is the **witness**. And if the dancer is not the **witness** then

you cannot be total in the dance, because the **witness** will need some energy and you will have to divide yourself. A part will remain a **witness** and the remaining will move in the dance. It cannot be total, it will be divided. And this is not what is meant, because really this is the state of a schizophrenic patient – divided, split. It is pathological. If you become two you are ill. You must remain one. You must move totally into the dance, and your totality will become the **witness**. It is not going to be something set apart, your wholeness is **aware**. This happens.

So don't try to divide yourself. While dancing become the dance. Just remain alert; don't fall asleep, don't be unconscious. You are not under a drug, you are alert, fully alert. But this alertness is not a part standing aloof; it is your totality, it is your whole being.

But this is again the same thing as whether two lovers are two or one. Only on the surface are they two, deep inside they are one. Only in language will you appear two, the dancer and the **witness**, but deep down you are the one. The whole dancer is alert. Then only peace, equilibrium, silence, will happen to you. If you are divided there will be tension, and that tension will not allow you to be totally here and now, to merge into existence.

So remember that, don't try to divide. Become the dancer and still be **aware**. This happens. This I am saying through my experience. This I am saying through many others' experience who have been working with me. This will happen to you also. This may have happened to many already. But remember this: don't get split. Remain one and yet **aware**.

Enough for today.

Vedanta: Seven Steps to Samadhi, #11

Osho,
If one experiences or understands inwardly the deep feeling of becoming as a dry leaf to be moved only by the existence itself, then how can one push oneself to **breathe** or jump or do anything at all but lie flat on the earth and dissolve?

First, to experience and to understand are two different things. If you experience this there is no need to ask the question – just lie down flat on the ground and dissolve. Why ask the question? This is an act, you are doing something. No dry leaf has ever asked. But the very question shows that intellectually you understand, but you have not experienced any such thing – and intellectual understanding is not understanding at all. Intellectual understanding is just appearance of understanding, it is not understanding.

Why do I say this? I will read the sentence, you will feel why. "If one experiences or understands...." You cannot use the "or" because they are not the same thing – either you experience or you don't experience. First thing, intellectual understanding is not equal to experience. ."..Or understands inwardly the deep feeling of becoming as a dry leaf to be moved only by the existence itself, then how can one push oneself to **breathe** or jump or do anything at all but lie flat on the earth and dissolve?"

You will have to do that also – to lie flat. You will have to do that also – to

lie flat on the earth. And if you can do that, why can't you push, jump and **breathe**?

I will tell you one anecdote.

It happened, one Zen monk, Dogen, used to tell his disciples, "Unless you die, you will not be reborn."

So one stupid disciple – and there are always many – thought, "If this is the key, then I must try it." So one day he came and did just as you have said. He must have lain with closed eyes, flat out in front of the door of the master, just in the morning when the master was expected to come out for the morning prayer. The master opened the door and found that his disciple was lying there not **breathing**, as if dead. The master Dogen said, "Okay, doing well."

So the disciple opened one eye just to see the expression on the master's face, and Dogen said, "Stupid! Dead men don't open their eyes!"

You will have to do that also – to lie flat on the ground – but that will be your doing. And these **breathing** exercises are to help you so that it can happen and is not your doing. All these techniques of **meditation** are to help you to come to this realization when suddenly you feel that it is happening – you have fallen on the ground, dissolving. But that should not be something done on your part, you cannot do it. If it is a doing the whole point is lost. It must be a spontaneous happening.

And right now whatsoever you do will not be spontaneous, whatsoever you are doing you have to make effort. And I know that you have to make effort for **breathing**, for **catharsis**, for the mantra **Hoo** – and you have to bring all effort possible. These efforts are not going to become your enlightenment, because enlightenment is never achieved through effort, but these efforts will help you; they will bring you to a point where you can become effortless. And when you become effortless, enlightenment is always there. You can stop them, but just by stopping them nothing will happen. Continue them, and do them as totally as possible because then you will come to realize sooner that nothing can be achieved through effort.

Nothing can be achieved through effort – you have to realize this. I can say this, but this will not be of much help. I know well that just by **breathing** fast you are not going to enter into nirvana. I know it well. And just by crying and dancing no one has ever entered there. Even if their door is open they will close it, if they see that you are coming doing **Dynamic Meditation** they will close the door. This I know well.

I have heard, one Christian missionary was giving a sermon to some middle-school students, small boys and girls. After the sermon he asked, "Those who want to go to heaven should raise their hands."

So all the boys except one raised their hands. Only one boy, someone called Johnny, remained silent.

The missionary asked, "Don't you want to go to heaven?"

Johnny said, "Not with this bunch!"

So if you go doing **Dynamic Meditation** even I cannot enter with you, it is impossible. But I know that **Dynamic Meditation** is not the end, it is just to prepare you so that you can drop automatically. It is to exhaust you and your

ego; it is to exhaust your mind, your body; it is to exhaust your individuality. And when your individuality is exhausted completely you will drop on the ground like a dry leaf. But not like Dogen's disciple – if he could have done **Dynamic Meditation** the whole story would have been different. Then there would have been no need to lie down on the ground, he would have fallen on the ground.

And if you have to lie down, that shows only that you are withholding yourself, you are not really exhausted. If you simply move totally in whatsoever I am saying to do you will get exhausted. You have a certain amount of energy, a limited amount of energy – that energy can be exhausted. Once exhausted you will become a dry leaf, a dead leaf.

When you cannot do anything only then can nondoing happen. While you can do something, nondoing is not possible.

Vedanta: Seven Steps to Samadhi, #13

Osho,
In relation to what you've just said, Zen has a saying: Effortless effort. Would you talk to us about that, and how it applies to your **Dynamic Meditation**?

Meditation is an energy phenomenon. One very basic thing has to be understood about all types of energies. This is the basic law: energy moves in a dual polarity. That is the only way it moves; there is no other way for its movement. It moves in a dual polarity. For any energy to become **dynamic**, the anti-pole is needed. It is just like electricity moving with negative and positive polarities. If there is only negative polarity, electricity will not happen; or if there is only positive polarity, electricity will not happen. Both the poles are needed. And when both the poles meet they create electricity. Then the spark comes up.

And this is so for all types of phenomena. Life goes on...between man and woman, the polarity. The woman is the negative life-energy; man is the positive pole. They are electrical, hence so much attraction. With man alone life would disappear; with woman alone there could be no life, only death. Between man and woman there exists a balance. Between man and woman – these two poles, these two banks – flows the river of life. Wherever you look you will find the same energy moving into polarities, balancing itself.

This polarity is very meaningful for **meditation**, because mind is logical and life is dialectical. When I say mind is logical, it means mind moves in a line. When I say life is dialectical, it means life moves with the opposite, not in a line. It zigzags from negative to positive, positive to negative, negative to positive. It zigzags. It uses the opposites.

Mind moves in a line, a simple, straight line. It never moves to the opposite. It denies the opposite. It believes in one and life believes in two. So whatsoever mind creates, it always chooses the one. If mind chooses silence, if mind has become fed up with all the noise that is created in life and it decides to be silent, then the mind goes to the Himalayas. It wants to be silent. It doesn't want anything to do with any type of noise. Even the song of the birds

will disturb it, a breeze blowing through the trees will be a disturbance. The mind wants silence. It has chosen the line; now the opposite has to be denied completely. But this man living in the Himalayas, seeking silence, avoiding the other, the opposite, will become dead, he will certainly become dull. And the more he chooses to be silent the duller he will become – because life needs the opposite, the challenge of the opposite.

There is a different type of silence which exists between two opposites. The first is a dead silence, the silence of the cemetery. A dead man is silent, but you would not like to be a dead man. A dead man is absolutely silent, nobody can disturb him. His concentration is perfect, you cannot do anything to distract his mind. His mind is absolutely fixed. Even if all around the whole world goes mad, he will remain in his concentration. But still you would not like to be a dead man. Silence, concentration, or whatever it is called, you would not like to be dead – because if you are silent when dead, the silence is meaningless.

Silence must happen while you are absolutely alive, vital, bubbling with life and energy. Then silence is meaningful. But then silence will have a different, altogether different quality to it. It will not be dull, it will be alive. It will be a subtle balance between two polarities.

Then such a type of man, who is seeking a live balance, a live silence, would like to move to the market and to the Himalayas both. He would like to go to the market to enjoy noise, and he would also like to go to the Himalayas to enjoy silence. He will create a balance between these two polar opposites, and he will remain in that balance. And that balance cannot be achieved through linear efforts.

That is what is meant by the Zen technique of effortless effort. It uses contradictory terms – effortless effort, or gateless gate, or pathless path. Zen always uses the contradictory term immediately, just to give you the hint that the process is going to be dialectical, not linear. The opposite is not to be denied but absorbed. The opposite is not to be left aside, it has to be used. Left aside it will always be a burden on you. Left aside it will hang with you unused. You will miss much. The energy can be converted and used. And then, using it, you will be more vital, more alive. The opposite has to be absorbed, then the process becomes dialectical.

Effortlessness means not doing anything, inactivity – *akarma*. Effort means doing much, activity – karma. Both have to be there. Do much, but don't be a doer; then you achieve both. Move in the world but don't be a part of it. Live in the world but don't let the world live in you. Then the contradiction has been absorbed. Then you are not rejecting anything, not denying anything. Then the whole existence has been accepted.

And that's what I'm doing. **Dynamic Meditation** is a contradiction. The **dynamic** means effort, much effort, absolute effort, and **meditation** means silence, no effort, no activity. You can call it a dialectical **meditation**. Be so active that the whole energy becomes a movement, no energy is left static in you. The whole energy has been called forth, nothing is left behind. All the frozen parts of energy are melting, flowing. You are not a frozen thing now, you have become **dynamic**. You are not like substance now, you are more like energy. You are not material, you have become electrical. Bring total energy to work, to be active, moving.

When everything is moving and you have become a cyclone, then become

alert. Remember, be mindful – and in this cyclone suddenly you will find a center which is absolutely silent. This is the center of the cyclone. This is you – you in your divinity, you as a god.

All around you is activity. Your body has become an active cyclone – everything moving fast, faster. All the frozen parts have melted, you are flowing. You have become a volcano, fire, electricity. But just in the center, amidst all this movement, there is a non-moving point, the still point.

This still point is not to be created. It is there, you are not to do anything about it. It has always been there. It is your very being, the very ground of your being. This is what Hindus have been calling the atman, the soul. It is there, but unless your body, unless your material existence becomes totally active, you will not be aware of it. With total activity the totally inactive becomes apparent. The activity gives you a contrast. It becomes the blackboard, and on the blackboard is the white dot. On a white wall you cannot see a white dot; on a blackboard the white dot appears to you.

So when your body has become active, **dynamic**, a movement, suddenly you become **aware** of a point which is still, absolutely still – the unmoving center of the whole moving world. That is effortless. No effort is made for it. No effort is needed, it is simply revealed. Effort on the part of the periphery, no effort on the part of the center. Movement on the periphery, stillness at the center. Activity on the periphery, absolute inactivity at the center. And between these two....

This will be a little difficult, because you may get identified with the center Hindus have called atman, the soul. If you get identified with the center which is still, you have again chosen something between the two. You have again chosen something and rejected something.

There is a very subtle Eastern discovery, and that is: if you get identified with the still point you will never know God; you will know the self but you will never know God. And there are many traditions, particularly Jainas, who became too identified with the self – so they say there is no God, the self is the only God.

Hindus who have penetrated really deep, they say about this still point and this activity on the periphery that either you are both or you are none. Either you are both or you are none – both mean the same. These are the two poles. These are the two dialectical poles, the thesis and the antithesis. These are the two banks and you are somewhere between these two – neither moving nor non-moving. This is the ultimate transcendence. This is what Hindus call the Brahman.

Effort and effortlessness, movement and no movement, activity and no activity, matter and the soul – these are the banks. And between these two flows the invisible. These two are visibles. Between these two flows the invisible. That you are. *Tattwamasi Swetketu,* says the Upanishad. That which flows between these two banks, that which cannot be seen, that which is really a subtle balance, nothing else, between these two – that art thou. That has been called the Brahman, the supreme self.

A balance has to be achieved, and balance can be achieved only when you use both the polarities. If you use one you become dead. Many have done that; even whole societies have become dead. This has happened to India. If you choose one then imbalance, lopsidedness, happens. It happened in India, in the East, that the silent part, the still point, was chosen and the active part denied.

So the whole East became dull. The sharpness was lost. The sharpness of intelligence, the sharpness of body vigor, everything was lost. The East became more and more dull, ugly, as if life was just a burden to be carried somehow and dropped, a duty to be fulfilled, a karma to be suffered – not an enjoyment, not a vigorous dance, but a dull, lethargic movement.

And it had its consequences. The East became weak, because with a still point you cannot remain strong forever, for long. Strength needs activity, strength needs movement. If you deny activity, strength disappears. The East lost its muscles completely; the body became flabby. So anybody who desired to could conquer the East. For thousands of years slavery was the only destiny for the East. Anyone who had just an idea to make anybody a slave would turn towards the East. The East was always ready to be conquered, because the Eastern mind had chosen a point against the polar opposite. The East became silent, but dead and dull also. This type of silence is not worth anything.

The opposite is happening in the West. It has happened in other societies also. They have chosen the active part, the periphery, and they think that there is no soul. They think this activity is all, and to be active and to enjoy, and to achieve and to be ambitious and to conquer, is all that life consists of. The ultimate result is going to be more and more madness in the West – because without that still point you cannot remain sane. You will become insane. With only the still point, you cannot remain alive, you become dead; with only the active, you become insane. People who are insane, what has happened to them? They have lost all contact with their still point. That's what their insanity is.

The West is turning into a big madhouse. More and more people are being psychoanalyzed, psychiatrically treated; more and more people are being put into madhouses. And those who are out, they are out not because they are sane, but only because so many people cannot be put in houses for the insane; otherwise the whole society would have to be put in a prison. They are normal, workably normal. But Western psychology says that now it is difficult to say that any man is normal, and they may be right. In the West it has happened: no man is normal. Activity alone creates madness; balance is impossible. Active civilizations become mad in the end, inactive civilizations become dead. This happens to societies, this happens to individuals.

To me, balance is all. Don't choose, don't reject. Accept both – and create an inner balance. **Dynamic Meditation** is an effort towards that balance. Active... enjoy it, be ecstatic, be fully with it. Then silent...enjoy it, be ecstatic about it. Move between these two as freely as possible and don't create any choice. Don't say: I am this or that. Don't get identified. Say: I am both. Don't be afraid of contradicting yourself. Contradict, be both, and move easily.

And when I say this, I say it unconditionally – not only for activity and inactivity. Whatsoever is called bad and good, that too is included; whatsoever is called the devil and the divine, that too is included.

Always remember: everywhere there are banks, and if you want to be a river use both the banks unconditionally. Don't say: Because I was active, how can I be inactive? Don't say: Because I was inactive, now how can I be active? Don't say: I am this, so how can I be that? You are both and there is no need to choose. The only thing to remember is to be balanced between the two. Then you will transcend both. Then the devil and the divine will both be transcended. When both are transcended, that is Brahman. Brahman has no

polarity against him, because he is just a balance between two polarities. There is no anti-pole to it.

Move in life as freely as possible, and use both the opposites, both the banks, as much as possible. Don't create any contradiction. They are not contradictory, they only appear to be contradictory. Deep down they are one. They are just like your legs, right and left. You use the right, you use the left. While you raise the right, the left is waiting on the earth, helping. Don't become addicted. Don't be a rightist or a leftist. Both legs are yours, and in both legs your energy flows – undivided. Have you ever felt that the right leg has one energy and the left leg some other energy? You are flowing in both. Close your eyes: left disappears, right disappears. They are both you, and while moving you can use them. Use both! If you become addicted to the right, as many people have become, then you will be crippled, you cannot use the left. Then you can stand, but you will be crippled, and by and by you will become dead.

Move and constantly remember the unmoving center. Do and constantly remember the non-doer. Make effort and remain effortless. Once you know this secret alchemy of using the opposite, the contradictory, you are free; otherwise you create inner imprisonments.

There are people who come to me and say: How can I do this? I have never done this. Just the other day there was somebody who said to me: How can I do active **meditation**, because for many years I have been sitting silently?

He has chosen, and he has reached nowhere; otherwise there was no need to come to me. But he cannot do the active **meditation** because he has become identified with an inactive posture. This is getting frozen.

Become more movement. Be moving and allow life to flow. Once you know that between the opposites balance is possible, once you have a glimpse of it, then you know the art. Then everywhere in life, in every dimension of life, you can attain that balance very easily. Really, to say that you can attain is not good. Once you know the knack of it, whatsoever you do the balance follows you like a shadow. This inner balance between the opposites is the most significant thing that can happen to a man.

Enough for today.

My Way: The Way of the White Clouds, #4

Osho,
The old Zen custom was that a monk should stay with his master for ten years before he went out on his own teaching. There is a Zen story about a monk who had completed his ten years in the monastery. One rainy day the monk visited his master, Nan-in. After Nan-in had greeted him, he said to the monk: No doubt you have left your shoes in the vestibule. On which side of your umbrella did you leave your shoes? For a moment the monk hesitated, and through that hesitation realized that he was not in every-minute Zen. You have told us that life has a pulsation – in and out, yin and yang. Do we have to keep trying for every-minute **awareness**, or can we too pulsate with life, and at times let go our trying?

The first thing to be understood: **awareness** should be moment to moment, but it can be only when it has become effortless. With effort you will lose contact again and again, with effort you will have to rest. Effort cannot be continuous, it is impossible. How can you make an effort continuously? You will get tired and then you will have to relax. Every effort needs relaxation. So if **awareness** is through effort, then **awareness** cannot be a constant, continuous flow. There will be moments when you will have to lose **awareness**. Those will be the moments of relaxation from the effort.

Life pulsates. Life always moves to the opposite. Effort, then you have to rest. Again you make the effort, then you have to rest. But there is an **awareness** which goes beyond life – the transcendental. Then there is no pulsation; it is effortless, it is spontaneous.

What happened to this monk, this disciple of Nan-in? The master asked: Where have you left your shoes – on the right or on the left? He hesitated. And he realized that in the moment of leaving the shoes he was not **aware** – otherwise he must have known where he had left them, on the left or on the right. His **consciousness** is not yet continuous. That shows only that his **consciousness** is not yet effortless. He has still to remember, consciously make effort. His mindfulness is still with a tension. He has not yet become mindful. So sometimes he succeeds, sometimes he fails.

Nan-in is asking only: Is your **awareness** now natural? You need not manipulate it? You need not do anything about it? It is there – is it there whatsoever you do, or do you have to make an effort for it to be there? If the effort is there it is a strained thing, and a strained thing is bound to be unnatural. An unnatural **awareness** is not really **awareness** – it exists only on the periphery, not in you. If it exists in you there is no need to make any effort.

What I am trying to say is: Effort is always on the periphery. You cannot touch the center through effort. You can do something on the periphery – you can change your behavior, you can change your so-called character. On the periphery, with effort, you can become a good man from being bad, you can become virtuous from being a sinner; you can even become a saint – on the periphery, with effort.

But the center can never be touched and penetrated through effort – because no action can lead to you. You are already there! There is no need to do anything. You have to be simply silent, spontaneous, and then the center arises. It comes out of the clouds. There is a break, a gap. You suddenly realize your spontaneous **awareness**. You are **awareness**. It is nothing you do, it is nothing which has to be done – your very nature is **awareness**.

Hindus have called you *satchitananda*. They have used three words – *sat*, *chit*, *ananda*. *Sat* means the existential, that which can never go into nonexistence. *Sat* means the true, which can never become untrue. *Sat* means the eternal – that which was, which is, which will be. *Chit* means **awareness**, **consciousness**. That is your nature. You have always been conscious, you are conscious, you will be conscious. That **consciousness** cannot be taken from you, but it exists at the very core of your being, not on the periphery. It is you, but you are not in contact with yourself. And *ananda* means bliss, ecstasy. It is not that you have to achieve bliss – it is you. You have always been blissful, you cannot be otherwise; there is no possibility. You cannot change it.

You will say this seems absolutely absurd – because we are in misery. You are in misery because you have become so much obsessed with the periphery.

You have forgotten completely the center. You have become so much engaged with others, so much occupied with others, that the whole attention is focused on the other, and you have fallen into the shade, into the darkness.

You are satchitananda.

The Zen master Nan-in is asking the disciple: Have you now become alert to who you are? Are you now rooted in your nature?

If the disciple was really rooted in his nature, what would have been the case?

The story is very difficult to understand. It is not a question of leaving the shoes on the left or on the right; that is not the point of the story. That seems to be the point, but it is not. The real point is: when Nan-in asked this the disciple hesitated. That is the real point. And in that moment of hesitation he was not **aware** that he was hesitating. If he had been **aware** that there was hesitation, he would have been accepted. But at that very moment he lost **awareness**.

And you cannot deceive Nan-in. If you go to see Nan-in you can remember very well where you have left your shoes, that is not difficult. If Nan-in asks you: Where have you left your shoes, on the left or on the right? you can immediately answer: On the right, and still you will lose. That is not the point, that is just a deception. Nan-in is diverting the mind just to see right now what is happening in the disciple.

In the very moment when Nan-in asked: Where are your shoes, on the right or on the left? the disciple missed. In that very moment he hesitated – and he was not **aware** of the hesitation. He started thinking. In that very moment that he became unaware, Nan-in looked into him. That question was just to divert the mind, it was just a deception.

The disciple failed, so he cannot be sent to teach others. He is not yet ready, he is not yet **aware**. How can one who is not **aware** teach others? Whatsoever he is going to teach will be false. There are many teachers who are not **aware** of their own selves. They can be good teachers, efficient, artful, but that is not the point. They cannot be of any help.

I was traveling in a train once. One small boy was a great nuisance. All the passengers in the carriage were troubled. He was running from this corner to that, toppling glasses, falling on people, and the father was very embarrassed. He tried many times to stop the boy, but the boy wouldn't listen.

Finally the father said: Willy, if you don't listen to me and if you don't stop, I am going to spank you.

The boy still continued running. He went to the other end of the carriage and he said: Okay, you spank me – but then I am going to tell the ticket collector how old I really am.

This father cannot be a teacher. Even a child is not going to listen to him. A teacher who is unaware of his own self cannot be a teacher. He cannot teach others what he has not himself attained.

Awareness is something like an infectious disease. When a master is alert, **aware**, you become infected with his **awareness**. Sometimes, just sitting by the side of the master, you suddenly become **aware** – as if the clouds have gone and you can see the open sky. Even for a moment...but that becomes a deep change in the very quality of your being.

Even not making any effort on your part, just being near a master who is a pool of silent **awareness**, suddenly you become silent. He touches you. The closed doors open, or it is as if in a dark night suddenly there is lightning and

you see the whole. It disappears because it cannot be retained by you. If it is not attained by you, you will lose it – but you will never be the same again. You have known something, something that was previously unknown. And now this knowing will remain a part of you. There will arise a desire, there will arise a new ambition: to attain this, to make this permanent – because even for a moment it was so blissful, it showered so much happiness on you, so much joy.

But if the master, if the teacher, is not himself **aware**, he can teach about **awareness** but he cannot teach **awareness**. And teaching about **awareness** is useless – it is verbal, it is a theory. You can learn the theory from him, but you cannot learn the fact. Hence, before this disciple leaves Nan-in, Nan-in must look into him – and this is a very different phenomenon.

In the world of education a student is examined, but only his memory is examined, never he himself. Always his memory is examined – never he. Nan-in is not examining the memory of the disciple. He is not asking: Where have you left your shoes, on the right or on the left? He is not asking for a perfect memory, because where he left the shoes is now past. He is trying to see into the being of the disciple right now. He is not examining the memory but trying to look into the **consciousness** this very moment. The past is not the question. The present, the presentness is the question.

Just imagine that disciple sitting before Nan-in. Nan-in asks, and the disciple is lost in the past. He tries to think where he has left the shoes. He tries to think whether he can remember or not. He tries to think whether he has missed **awareness** or not. Right now he has become a confusion. His whole **consciousness** has become cloudy. He is no longer here. He is not in the presence of Nan-in, he has gone into the past, he has gone into thinking – he is not meditative. The hesitation, the thinking, the effort to try....

You cannot escape Nan-in. He will see through you; he will see all the clouds, he will see you are not here and now. Then you cannot be allowed to teach. You cannot be sent out, because what will you teach? That which you have not got you cannot teach. You can pretend but that pretension will be dangerous, because if you pretend that you are **aware** and you are not, that pretension will become infectious. A pseudo-master creates pseudo-disciples, and then like ripples that pseudo-ness goes on spreading.

The most dangerous sin that a man can commit is to pretend **awareness**. Even if you murder a man it is not such a great sin, because really you cannot murder. You can only destroy the body; the soul moves into another. You only destroy one game, another starts immediately. A murderer is not such a great sinner. But if you pretend that you are **aware** and you are not, if you pretend that you are a master and you are not, you are doing such harm, such infinite harm, that no sin can be compared to it – because others will get the pretension. They start pretending, and then it will go on and on – just like when you throw a stone into a silent lake, ripples arise and they go on and on. One ripple creates another, pushes another, and it goes on and on to the very boundaries of the lake.

The lake of **consciousness** has no boundaries. Once a ripple is created it will go forever; forever it will continue. You will not be here, but your pretensions, your falsity, will continue and many will be deluded by it.

A false master is the greatest sinner in the world. That's why Nan-in won't allow anybody to go and teach unless he has become enlightened himself.

Then the very light that burns within you helps others to be lit. The very fire that burns within you makes others warm. The very life that has happened to you helps others to come out of their deadness.

But remember: alertness, **awareness** or **consciousness** can be continuous only when it has become effortless. In the beginning effort is bound to be there because otherwise how are you going to start? You will make an effort, you will try to be mindful, you will try in every way to be conscious, but the effort will create a tension. And the more you make the effort, the more tense you will be. There will be tiny glimpses, but because of the tension the ecstasy will be missed. You have to pass through this state also, of making effort.

One thing you will become aware of sooner or later: that whenever you make effort, **awareness** comes to you but it is a very tortured **awareness**, nightmarish. It is very heavy, it sits just like a rock on your head. It is not joyful, it is not weightless, it is not dancing. But while making this effort, sometimes, suddenly you will become **aware** – when you were not making the effort. And that **awareness** will be light, joyful, dancing, ecstatic.

This will happen only to those who are making efforts. While making efforts, sometimes, when you are not making effort, this glimpse will happen to you. Then you will become aware that through effort you cannot achieve that ultimate – only through non-effort it happens.

To many meditators around me it happens. They come to tell me that while **meditating** in the morning, in the evening, nothing much is happening. But suddenly in the night or suddenly in the afternoon they are sitting and something starts – and they were not doing anything. This will happen. Just as when you forget a name and you feel it is just on the tip of the tongue, you become very much strained, you make every effort to bring it to **consciousness**. It does not come, and the more you make an effort, the more you feel lost. You know that you know, continuously you know that you can remember. It is just around the corner but some barrier, something like a block is there, and the name is not coming to you – it may be the name of a cherished friend! And then the whole effort becomes so futile you leave it. You start reading a newspaper or go for a smoke, or you go in the garden for a walk, or you just start digging in the garden, and suddenly it pops up. Suddenly the name is there, the friend is standing there, the face is there.

What happened? When you were making the effort you were so tense that very tenseness became the block; the very tenseness narrowed down the passage. The name wanted to come, the memory was knocking on the door, but the very tenseness became the closedness. That's why you were feeling it was just on the tip of the tongue. It was! But because you were so tense, so worried about it, so anxious to bring it out, your anxiety became a block. When a mind is very anxious it becomes closed.

All that is beautiful and true happens only when you are not anxious about it. All that is lovely happens only when you are not even waiting for it – not asking, not demanding. Then the mind has no blocks. That's why it happens when you have forgotten it. Effort is needed, in the beginning effort is a must – futile, but still a must. The futility will be realized by and by. When you have glimpses, sudden glimpses, with the feeling that you were not making any effort and those glimpses have showered upon you, gifts from the divine, then you can leave the effort – and leaving the efforts, more and more gifts will come.

In the East we have always believed, and believed rightly, that enlightenment is nothing like an achievement. It is like a grace, it is a gift, it is *prasad*. God gives it to you, you cannot snatch it away from his hand.

For a Western seeker this is very difficult to realize, because in the West in the last few centuries the whole human mind has been converted into a snatching thing. You have snatched everything from nature. Whatsoever secrets science knows are not given, they have been snatched. You have forced nature violently to open her doors of mysteries. Because you have succeeded with matter you think that the same can happen with the divine also. That cannot happen, that is impossible. You cannot attack heaven and you cannot go there with bayonets. You cannot force the divine to open its heart to you because whenever you are forcing you are closed. That is the problem: whenever you are forcing you are closed, and if you are closed the divine cannot be revealed to you.

When you are not forcing but floating like a white cloud, just roaming, not making any effort to reach anywhere, when there is no goal and no effort, when you don't want to achieve anything and there is no straining for it, when you are happy as you are, when you are happy as the world is, when you accept things as they are and you don't want to change anything – suddenly you are transported into a different dimension of being. You realize the doors have always been open. They were never closed, they cannot be closed. The divine mystery has always been near you. It was never very far. It cannot be because you are part of the divine. Wherever you go the mystery moves with you.

It is not a question of searching and seeking; it is a question of remaining silent and allowing. When you seek you miss, because a seeker is always violent. When you search it will not come to you, because the mind that is searching is too preoccupied, it is not available. It is never here and now, it is always somewhere in the future: when the discovery will be made, when the research will be completed, when the seeking will come to an end. It is always somewhere in the end, it is not here. The divine is here, so you never meet. A seeker never reaches.

That doesn't mean you shouldn't be a seeker. You will have to be in the beginning, there is no other way. In the beginning you have to be a seeker, you will have to seek and make all the efforts. Just by making all the efforts and becoming a mad seeker, you will realize that it happens only when you are in a non-seeking mind.

Sometimes resting, it will come to you. Sometimes sleeping, it will descend on you. Sometimes just walking on the road it will be there. Sometimes just looking at the sun rising in the morning – not doing anything, just a passive **awareness** – looking at the sun rising or the moon shimmering on a cold night in a lake, or a flower opening its petals, and you are just a passive **awareness**.... Nothing is needed on your part. When a flower is opening, no help is needed from you.

There are foolish people who will try to help. They will destroy the whole beauty of the flower, and the flower will never really open then. Even if you force it to open it will be a closed flower. The flowering has not happened, it is a forced thing. Anything forced never flowers. You are not needed to help the sun to rise. There are people who think that their help is needed. There are people who create much mischief, much mischief, because they think their

help is needed everywhere.

In real life, wherever reality is happening, nobody's help is needed. But it is very difficult to resist the temptation because when you help you feel you are doing something. When you do something you create the ego. When you don't do anything the ego cannot exist. In a non-doing moment the ego disappears. Looking at the sun rising, looking at a flower opening, looking at the moon shimmering in a cold lake, not doing anything – suddenly it will descend on you. You will find the whole existence is filled with the divine, your every **breath** is divine.

With effort, reach to effortlessness.

With seeking, reach to a state of no-seeking.

With mind, arrive at **no-mind**.

There are two types of people. To one type if I say to make an effort, they make an effort, but then they don't allow effortlessness. To the other type if I say it will happen only in effortlessness, they leave all effort. Both have gone wrong. Both have gone off the way.

This is the rhythm of life: make effort so you can be effortless also. Strain to the very end so that you can achieve moments of non-strained **consciousness**. Run as fast as you can so that when you sit, you really sit. Be exhausted in effort so when you rest, it is a real rest.

You can rest with restlessness inside you. You can lie down on the ground, but the restlessness goes on inside. So you are simply lying down, but it is not a rest. You may sit like a buddha and inside the child is running – the mind is working and functioning. Inside you are going mad, outside you are sitting in a buddha posture. You can be totally static outside, not moving, no activity, and inside the turmoil goes on. This won't help. Finish the turmoil in effort. Run as fast as you can. Be exhausted! Hence, my emphasis on **Dynamic Meditation**. It is both effort and effortlessness. It is both activity and inactivity. It is both running and then zazen – just sitting.

My Way: The Way of the White Clouds, #10

In the East people are in the community too much, so whenever they want to be religious, they want to go to the Himalayas. Society is too much around. They are not fed up with themselves, they are fed up with the society. This is the difference. In the West you are fed up with yourself and you want some bridge, how to be communicative with the society, with others; how to create a bridge, how to move to the other so you can forget yourself. In the East people are fed up with the society. They have lived with it so long, and the society is all around so much, that they don't feel any freedom. So whenever somebody wants to be free, to be silent, he runs to the Himalayas.

In the West you run to the society, in the East people run from the society. That's why lonely methods, individual methods have existed in the East; group methods are in existence in the West.

What am I doing? My method is a synthesis. In the **first steps** of **Dynamic Meditation** you are part of the group; in the last part the group disappears, you are alone. I am doing this for a particular reason...because now East and West have become irrelevant. The East is turning towards the West; the West

is turning towards the East. By the end of this century there will be no East and no West – one world. This geographical division has existed too long; this cannot exist any more.

My Way: The Way of the White Clouds, #14

This camp for inner ecstasy and enlightenment, is just going to be a help for you so that which you have carried like a seed up to now can come out of your soil and become an alive thing, an alive plant. But the basic thing will be that if you want to be with me you cannot be with your mind. Both cannot happen simultaneously. Whenever you are with your mind you are not with me; whenever the mind is not there you are with me. And I can work only if you are with me. Empty the cup. Throw the cup away completely; destroy it.

This camp is going to be in many ways different. This night I start a completely new phase of my work. You are fortunate enough to be here because you will be **witnessies** to a new type of inner work. I must ex-plain it to you because tomorrow morning the journey starts.

Three times you will be doing **meditation**. In the morning the **dynamic**, in the afternoon the kirtan, and in the night a new **meditation** has to be introduced: Sufi dervish dancing. All these three **meditations** are fragments of one whole.

The first **meditation**, which you will be doing in the morning, is related to the rising sun. It is a morning **meditation**. When the sleep is broken the whole of nature becomes alive. The night has gone, the darkness is no more, the sun is coming up, and everything becomes conscious and alert. So this first **meditation** is a **meditation** in which you have to be continuously alert, conscious, **aware**, whatsoever you do. The **first step**, **breathing**; the **second step**, **catharsis**; the **third step**, the mantra, the mahamantra, "**Hoo**."

Remain a **witness**. Don't get lost. It is easy to get lost. While you are **breathing** you can forget; you can become one with the **breathing** so much that you can forget the **witness**. But then you miss the point. **Breathe** as fast, as deep as possible, bring your total energy to it, but still remain a **witness**. **Observe** what is happening as if you are just a spectator, as if the whole thing is happening to somebody else, as if the whole thing is happening in the body and the **consciousness** is just centered and looking. This **witnessing** has to be carried in all the three steps. And when everything **stops**, and in the **fourth step** you have become completely inactive, frozen, then this alertness will come to its peak.

In the afternoon **meditation** – kirtan, dancing, singing – another inner work has to be done. In the morning you have to be fully conscious; in the afternoon **meditation** you have to be half conscious, half unconscious. It is a noontide **meditation** – when you are alert but you feel sleepy. It is just like a man who is under the influence of some intoxicant. He walks, but cannot walk rightly; he knows where he is going, but everything is dim. He is conscious and not conscious. He knows he has taken alcohol, he knows his feet are wavering, but he knows this half-asleep, half-awake. So in the afternoon **meditation** remember this – act as if you are intoxicated, drunk, ecstatic. Sometimes you will forget yourself completely like a drunkard, sometimes

you will remember, but don't try to be conscious just like the morning. No. Move with the day – half-half in the noon. Then you are in tune with nature.

In the night, just the opposite of the morning – be completely unconscious; don't bother at all. The night has come, the sun has set, now everything is moving into unconsciousness. Move into unconsciousness. This whirling, Sufi whirling, is one of the most ancient techniques, one of the most forceful. It is so deep that even a single experience can make you totally different. You have to whirl with open eyes, just like small children go on twirling, as if your inner being has become a center and your whole body has become like a wheel, moving – a potter's wheel, moving. You are in the center, but the whole body is moving.

Start slowly, clockwise. If somebody feels it is very difficult to move clockwise then move anti-clockwise, but the rule is to move clockwise. If a few people are left-handed then they may feel it difficult; they can move anti-clockwise. And almost ten percent of people are left-handed, so if you find that clockwise you feel uneasy, move anti-clockwise; but start with clockwise, then feel. With open eyes, start moving.

Music will be there, slow, just to help you. In the beginning move very slowly; don't go fast, very slowly, enjoying. And then, by and by, go faster. The first fifteen minutes go slowly; the second fifteen minutes fast; the third fifteen minutes faster; the fourth fifteen minutes, just completely mad. Then bring your total energy...you become a whirlpool, an energy whirlpool, lost completely in it: no **witnessing**, no effort to **observe**. Don't try to see; be the whirlpool, be the whirling. One hour.

In the beginning you may not be able to stand so long, but remember one thing: don't stop by yourself, don't stop the whirling. If you feel it is impossible, the body will fall down automatically, but don't you stop. If you fall down in the middle of the hour there is no problem; the process is complete. But don't play tricks with yourself, don't deceive; don't think that now you are tired so it is better to stop. No, don't make it a decision on your part. If you are tired, how can you go on? You will fall automatically. So don't stop yourself; let the whirling itself come to a point where you fall down. When you fall down, fall down on your stomach; and it will be good if your stomach is in direct touch with the earth. Now close the eyes. Lie down on the earth as if lying down on the breast of your mother, a small child lying down on the breast of the mother. Become completely unconscious – and this whirling will help.

Whirling gives intoxication to the body. It is a chemical thing, it gives you intoxication, to be exact. That's why sometimes you may feel giddy just like a drunkard. What is happening to the drunkard? Hidden behind your ears is a sixth sense, the sense of balance. When you take any drink, any alcoholic thing, any intoxicating drug, it goes directly to the seat of balance in the ear and disturbs it. That's why a drunkard cannot walk, feels dizzy.

The same happens in whirling. If you whirl, really, the effect will be the same: you will feel intoxicated, drunk. But enjoy – this drunkenness is worth something. This being in a drunken state is what Sufis have been calling ecstasy, *masti*. In the beginning you may feel giddy, in the beginning sometimes you may feel nausea, but within two, three days, these feelings will disappear, and by the fourth day you will feel a new energy in you that you have never known before. Then giddiness will disappear, and just a smooth

feeling of drunkenness will be there. So don't try to be alert about what is happening. Let it happen and become one with the happening.

In the morning, alert; in the afternoon, half alert, half unalert; in the night, completely unalert. The circle is complete.

And then fall down on the ground on your stomach. If anybody feels any sort of pain in the navel center lying down on the ground, then he can turn on the back, otherwise not. If you feel something, a very deep painful sensation in the stomach, then turn on your back, otherwise not. The navel in contact with the earth will give you such a blissful feeling – just the same as once you had, but now you have forgotten, when you were a child lying down on your mother's breast, completely unaware of any worry, any anxiety, so one with the mother, your heart beating with her heart, your **breath** in tune with her **breath**. The same will happen with the earth, because earth is the mother. That's why Hindus have been calling earth the mother and sky the father. Be rooted in it. Feel a merger as if you have dissolved. The body has become one with the earth; the form is there no more. Only earth exists; you are not there. This is what I mean when I say break the cup completely: forget that you are. The earth is, dissolve into it.

During the one hour of whirling the music will continue. Many will fall before the hour but everybody has to fall by the time the music stops. So if you feel that you are still not in the state of falling then go faster and faster. After forty-five minutes go completely mad, so by the time the hour is complete you have fallen. And the feeling of falling is beautiful, so don't manipulate it. Fall, and when you have fallen then turn on your stomach, be merged, close your eyes. This merger has to be there for one hour.

So the night **meditation** will be of two hours, from seven o'clock to nine o'clock. Don't eat anything before it. At nine o'clock the suggestion will be given to come out of this deep drunkenness, this ecstasy. Even out of it you may not be able to walk correctly, but don't be disturbed, enjoy it. Then take your food and go to sleep.

Another new thing: I will not be there; only my empty chair will be there. But don't miss me because in a sense I will be there, and in a sense there has always been an empty chair before you. Right now the chair is empty because there is no one sitting in it. I am talking to you but there is no one who is talking to you. It is difficult to understand, but when the ego disappears processes can continue. Talking can continue, sitting and walking and eating can continue, but the center has disappeared. Even now, the chair is empty. But I was always with you up till now in all the camps because you were not ready. Now I feel you are ready. And you must be helped to get more ready to work in my absence, because feeling that I am there you may feel a certain enthusiasm that is false. Just feeling that I am present you may do things which you never wanted to do; just under my influence you may exert more. That is not of much help, because only that can be helpful which comes out of your being. My chair will be there, I will be watching you, but you feel completely free. And don't think that I am not there because that may depress you, and then that depression will disturb your **meditation**.

I will be there, and if you **meditate** rightly, whenever your **meditation** is exactly tuned, you will see me. So that will be the criterion of whether you are really **meditating** or not. Many of you will be able to see me more intensely than you can see me right now, and whenever you see me, you can be certain

that things are happening in a right direction. So this will be the criterion. By the end of this camp I hope ninety percent of you will have seen me. Ten percent may miss because of their minds. So if you see me don't start thinking about it, what is happening, don't start thinking whether it is imagination or a projection or am I really there. Don't think, because if you think, immediately I will disappear; thinking will become a barrier. The dust will come on the mirror and there will be no reflection. Whenever the dust is not there, suddenly you will become **aware** of me more than you can be **aware** here right now. To be **aware** of the physical body is not much **awareness**; to be **aware** of the nonphysical being is real **awareness**.

You must learn to work without me. You cannot be here always, you will have to go far away; you cannot hang around me forever, you have other works to do. You have come from different countries all over the world; you will have to go. For a few days you will be here with me, but if you become addicted to my physical presence, then rather than being a help it may become a disturbance, because then when you go away you will miss me. Your **meditation** should be such here that it can happen without my presence; then wherever you go the **meditation** will not be in any way affected.

And this too has to be remembered: I cannot always be in this physical body with you; one day or another the physical vehicle has to be dropped. My work is complete as far as I am concerned. If I am carrying this physical vehicle, it is just for you; some day it has to be dropped. Before it happens you must be ready to work in my absence, or in my nonphysical presence which means the same. And once you can feel me in my absence you are free of me, and then even if I am not here in this body the contact will not be lost.

It always happens when a buddha is there: his physical presence becomes so meaningful. Then, when he dies, everything is shattered. Even a disciple like Ananda, Gautam Buddha's most intimate disciple, started crying and weeping when Buddha said, "Now I have to leave this body." For forty years Ananda was with Buddha twenty-four hours, just like a shadow. He started crying and weeping like a child; suddenly he had become an orphan.

Buddha asked, "What are you doing?"

Ananda said, "It will be impossible now for me to grow. I couldn't grow when you were there so how can I grow now? It may now be millions of lives before I come across a buddha again, so I am lost."

Buddha said, "My understanding is different, Ananda. When I am not there you may become enlightened immediately, because this has been my feeling – you have become too much attached to me, and that attachment is working like a block. You have become too attached to me; that very attachment is working like a barrier."

And this happened as Buddha said. The day Buddha died, Ananda became enlightened. There was nothing to cling to then. But why wait? When I die, then you will become enlightened? Why wait?

My chair can be empty; you can feel my absence. And remember, only when you can feel my absence can you feel my presence. If you cannot see me while my physical vehicle is not there, you have not seen me at all. This is my promise: I will be there in the empty chair, the empty chair will not really be empty. So behave – the chair will not be empty! But it is better that you learn to be in contact with my nonphysical being. That is a deeper, more intimate touch and contact.

That is why I say a new phase of my work starts with this camp, and I am calling it a Samadhi Sadhana Shibir. It is not only **meditation**, it is absolute ecstasy that I am going to teach you. It is not only the first step, it is the last. Only **no mind** on your part is needed and everything is ready. Just be alert not to think much. The remaining time between these three **meditations**, remain more and more silent, don't talk. If you want to do something, laugh, dance: do something intense and physical but not mental. Go for a long walk, go jogging in the grounds, jump under the sun, lie down on the earth, look at the sky, enjoy, but don't allow the mind to function much. Laugh, cry, weep, but don't think.

If you can be without thinking for these three **meditations** and the time between them, then after three, four days you will feel suddenly a burden has disappeared. The heart has become light, the body weightless and you are ready to take a jump into the unknown.

Anything more?

A Bird on the Wing, #1

Effort means: you will have to try hard to drop the mind. And the mind will whisper in your ear again and again: "What foolishness is this! What madness!" The moment you leave the mind, it does.

Effort is the seeker. Unless you become a seeker, you will not make an effort. You do make an effort, but it is half-hearted. And half hearted effort carries no meaning. It is just as if you have gripped the wheel with one hand and let go with the other. This does not solve the problem. A lukewarm effort is meaningless.

A businessman once told his wife that he was going to the Taj Mahal Hotel to entertain a very important client who was to give him a very big order. So he was gone. When he came home that night, well-stuffed with food and drink, his wife asked, "Did you get the order?"

"Fifty-fifty," he answered.

The wife said, "At least you got something."

As they were preparing to go to sleep she suddenly asked, "What do you mean by fifty-fifty?"

The husband replied, "I reached the hotel, but the client didn't."

When you too are half-and-half, you are like this. Nothing will be gained, for the other half is always missing. You are always fragmented; you are never total. Whenever you are total a revolution takes place, a transformation begins in your life. It is then that you reach the boiling point; and only at the boiling point does the water turn into steam. Then you cannot flow downward like water; you can only rise upwards like vapor. Then your direction is not downwards, it is upwards.

Effort is the seeker. You have to drop laziness.

People come to me and say that the morning **meditation** is a bit difficult. Six o'clock is too early. You do not understand what you are saying. If getting up at six in the morning is difficult, it will be much more difficult and painful to step outside the mind. If getting up at six in the morning is so difficult, how will you jump out of the wheel of life? If you are not even prepared to drop the

small habit of sleeping late... for a day or two you may fell lazy. But you allow laziness to win over you. It shows that you value your laziness more than **meditation**. If this were not so you would never have brought up the whole matter.

Somebody comes and complains that the four **meditations** you do during the camp are too tiring. "Why can't we only do two each day?" But then, why do two? Forget about all four. If four **meditations** tire you, two will tire you half, but you are bound to get tired. And I know if I say that two will be all right, you will promptly return with the request to do only one, because it is the same mind up to its old tricks. Even two **meditations** will make you fell tired to some extent.

If this is the way you approach things then you will eventually become more and more lazy. Effort is required for everything. Remember, life is effort; death is rest. If you want to be dead you need do nothing. If you want to live you will have to do something. If you want to live life to the fullest you will have to make a great effort. If you want to attain godliness such small bits of efforts will not do. Your whole life should turn into one gigantic effort. You must stake everything that you have. If you hold back even a little bit of yourself, then you will miss. You have to stake yourself totally; only then will you be saved. That is why so few attain. The reason is nothing but laziness.

While doing the active **meditations** you are so very careful not to hurt yourself or fall on somebody or tire yourself. Why do it all? Who asked you to do it? You are not clear within yourself and that is the trouble. You live in a haze where everything is foggy and misty. You are not even clear as to how you came here and why? Somebody was coming and you just came along with him – just to look at what was going on.

You have been pushed and pulled about like this for infinite lives, but you will never reach your destination this way. You will never get there by blind chance. You will not reach the destination accidentally. It requires a well directed effort. You reach the destination when all the currents in your life flow in one direction. Destination is your concentrated will power. As soon as you are fully resolved, your energy accumulates at one point and your mind flows in a single stream. This energy within you is unbounded. So if you feel that you do not have sufficient energy, you will get tired very soon, you are mistaken.

There are three layers of energy in your body. The uppermost layer is for day-to-day living; it is like the small change you carry in your pocket. It is not all the money you have. It is just the pocket money you use for minor expenses.

Mulla Nasruddin was going through a village when four men jumped on him. The night was dark but the Mulla fought them so ferociously that he outwitted all four of them. With great difficulty they could overpower him, but when they searched his pockets they found only seven paise! One of them said, "You are limit Nasruddin! "I don't know what made you fight so hard for only seven paise."

Nasruddin replied, "I didn't think that you were fighting for seven paise in my pocket. I have hidden five hundred rupees in my shoe!"

But now the thieves would not dare to attack him. If he could fight so dangerously for only seven paise...!They said, "Good bye! maybe next time....."

The energy you use for your everyday living is no more than seven paise worth. You use this for sitting, standing, walking, eating, sleeping and other light jobs. This is your superficial energy, the small change in your purse. When you start **meditating**, this energy is used up in no time at all, because you are not accustomed to using it for **meditation**; this is a new activity. Now, if you let this exhaustion govern you and you stop **meditating** you will never be able to enter deeply into **meditation**. Take no notice of your fatigue. If you continue you will find that your persistence has tapped the energy that lies at the second level.

You have often experienced this phenomenon. For example you are about to go to bed at night. You are overcome with weariness, so sleepy that you can barely keep your eyes open. Suddenly there is an alarm. Your house has caught fire! Can you sleep after that? do you say "I am sleepy?" Your sleep vanishes totally. Sleep is the last thing on your mind. Where has all this energy come from? Just now you were dozing. If someone had asked you to read the Gita you would have found it impossible; but now that the house is on fire you spring into action. You run here and there to put out the fire. And when all the fuss has died down you will still find it impossible to sleep, however hard you try. You will remain awake what happened? You have broken through to your second layer of energy, which is not a layer of your daily routine. That layer breaks down. Now this flood of newly released energy makes sleep impossible.

If you persist in your **meditation** without giving up, you will discover a second source of energy available to you before very long. Once you have this energy at your disposal, then no matter how much you **meditate** your body will never become tired. You will have something inexhaustible. This is the second layer.

There is also a third layer of energy. This second source of energy is your treasure. It can be consumed, though not as easily as the first. If you keep on making effort, ceaselessly, this source of energy will also dry up, and the third layer will break loose. This third source does not belong to you. It belongs to God, and it never dries up. If you become lazy, however, you will not reach the second, let alone the third.

God is the supreme energy hidden in you.

The first layer is that of your mind; the second is that of your soul; the third is of God. Exhaust the mind and you attain the energy of the soul. Exhaust the soul and you attain the energy of godliness, which is eternal and inexhaustible. Then you are one with the whole.

Therefore Shiva says: *Effort is the seeker.* Continuous effort that becomes more and more intense is the seeker. You have to keep on trying until the third level of energy is reached, and you obtain the supreme power. Then you are a *siddha*, one who has arrived. Then you can relax. Before that, any relaxation is suicidal.

The Great Path, #4

When you are frozen you cannot relate. When you are frozen you are closed within yourself, you make an imprisonment – and from this imprisonment there is no way to godliness. You will have to melt. And before you reach the divine, before you can relate to the divine, you will have to relate to other persons in this world, because when you relate to other persons – that is, when you love, care – then your body melts, it flows. When it flows then another step can be taken.

In a flowing energy it is very simple to heat the body in certain inner ways. All **meditations** are methods to give you heat, more heat than sex can give. **Meditations**, particularly those we are doing here, are all to create fire within you. Through **breathing**, fast chaotic **breathing**, fire is created, because **breathing** brings you more and more oxygen, and when there is more oxygen, more fire happens; without oxygen, there is no fire. Even if a flame burns, it burns because of oxygen. If there is no oxygen, the fire will subside automatically. More oxygen has to be brought to your body because you are too frozen. You are not alive enough, you are not warm enough.

People come to me, particularly the frozen ones, and they say, "We don't like this **Dynamic Meditation**." They don't like it because they are frozen and they have too much invested in their frozenness. They don't love, but they think they are brahmacharis, celibates – they are simply frozen, ice cubes. In their lives there is no movement, but they think they are detached. Of course, there is a detachment that comes when you flow upwards, but that is totally different. And there is a detachment that happens when you don't flow at all. Of course a dead man is detached, a dead man is celibate – a dead man is completely dead. You can be detached like a dead man; that is what has happened in all the monasteries of the whole world. And you can be detached in a totally different way, a qualitatively, diametrically opposite way. That is when you become so much alive that the fire comes to a point where the water doesn't flow downwards, it starts flowing upwards.

More fire has to be created within you, you should become a furnace. Absorb more oxygen, make more effort, allow the body as much movement as possible, bring energy, throbbing energy. It is there – you just have to make it throbbing. Live like a flame burning from both sides together. Then only, suddenly one day, you will find that your energy is flowing upwards, that you have become a flame. Then you can see yourself up to a certain extent, and then you are no more. Then suddenly you disappear into the cosmos, then you have become one with the divine. This is the symbol of fire – that you can see it only for a few seconds and then it is disappearing.

The Hidden Harmony, #6

Osho,

Often when you are talking to us, waves of energy come to us opening our hearts and bringing tears of gratitude. You have said that you fill us whenever we are open, but often this phenomenon happens to many people at the same time, like shaktipat. Why do You not give us this wonderful experience more often?

It is up to you. It is not that I am giving any experience to you. It is up to you; you can take it. It is not a giving, because I am giving all the time. It is for you to be open and take it. And this is right, that it happens many times to many people together. Then the logical mind says I must be doing something; otherwise, why is it happening to so many people together?

No, I am not doing. But when one opens, the opening of one is infectious. Others immediately start opening. It is just like one starts coughing and others start coughing; it is infectious. One opens: you suddenly feel something is happening around; you also become open.

I am available continuously. Whenever you open you can share me, whenever you are closed, you cannot share. And it is not up to me; it is up to you to do something. Of course it happens together, because one opens another, and then it goes on and on. It can become a floodlike phenomenon.

Yoga: The Science of the Soul, #8

Truth is not a discovery, it is a rediscovery. It was already there in the first place. When you came into this world it was with you, when you were born into this life it was with you, because you are it. It cannot be otherwise. It is not something external, it is intrinsic in you, it is your very being. So if you practice, says Tilopa, you will not know that which is beyond practice.

Remind yourself again and again, that whatsoever you practice will be a part of the mind, the small mind, the outer periphery, and you have to go beyond it. How to go beyond it? Practice, nothing is wrong in it, but be alert; **meditate**, but be alert – because in the final meaning of the term, **meditation** is **witnessing**.

All techniques can be helpful but they are not exactly **meditation**, they are just a groping in the dark. Suddenly one day, doing something, you will become a **witness**. Doing a **meditation** like the **dynamic**, or kundalini or whirling, suddenly one day the **meditation** will go on but you will not be identified. You will sit silently behind, you will **watch** it – that day **meditation** has happened; that day technique is no more a hindrance, no more a help. You can enjoy it if you like, like an exercise, it gives a certain vitality, but there is no need now – the real **meditation** has happened.

Meditation is **witnessing**. To **meditate** means to become a **witness**. **Meditation** is not a technique at all. This will be very confusing to you because I go on giving you techniques. In the ultimate sense **meditation** is not a technique; **meditation** is an understanding, **awareness**. But you need techniques because that final understanding is very far away from you; deep hidden in you, but still very far away from you. Right this moment you can attain it, but you will not attain it, because your moment goes on, your mind goes on. This very moment it is possible and yet impossible. Techniques will bridge the gap, they are just to bridge the gap.

So in the beginning techniques are **meditations**; in the end you will laugh, techniques are not **meditation**. **Meditation** is a totally different quality of being, it has nothing to do with anything. But it will happen only in the end; don't think it has happened in the beginning, otherwise the gap will not be

bridged. This is the problem with Krishnamurti, and this is the problem with Maharishi Mahesh Yogi – they are the two opposite poles. Mahesh Yogi thinks that technique is **meditation**, so once you are attuned to a technique – Transcendental **Meditation** or any other – the **meditation** has happened. This is right and wrong. Right, because in the beginning a beginner has to attune himself to some technique, because his understanding is not ripe enough to understand the ultimate. So approximately...a technique is approximately a **meditation**.

It is just like a small child learning the alphabet – so we tell the child that "m" is the same letter as when you use "monkey," the monkey represents "m." With the "m" the monkey is there, the child starts learning. There is no relationship between monkey and "m." "M" can be represented by millions of things, and still it is different from everything. But a child has to be shown something. Monkey is nearer the child; he can understand the monkey, not "m." Through the monkey he will be able to understand "m" – but this is just a beginning, not the end.

Mahesh Yogi is right in the beginning, to push you on the path, but if you are stuck with him you are lost. He has to be left, he is a primary school; good as far as it goes, but one need not always remain in the primary school. The primary school is not the university, and the primary school is not the universe; one has to pass from there. It is a primary understanding that **meditation** is a technique.

Then there is Krishnamurti at the other pole. He says there are no techniques, no **meditations**, don't fool around with techniques. **Meditation** is simple **awareness**, **choiceless awareness**. Perfectly right! – but he is trying to help you enter into the university without the primary school. He can be dangerous because he is talking about the ultimate. You cannot understand it; right now in your understanding it is not possible – you will go mad. Once you listen to Krishnamurti you will be lost, because you will always intellectually understand he is right, and in your being you will know that nothing is happening.

Many Krishnamurti followers have come to me. They say intellectually they understand: "Of course it is right, there is no technique and **meditation** is **awareness** – but what to do?" And I tell them, "The moment you ask what to do, it means you need a technique. 'What to do?' You ask how to do it, you are asking for a technique. Krishnamurti will not help you. Rather, go to Maharishi Mahesh Yogi – that will be better." But people are stuck with Krishnamurti and there are people who are stuck with Mahesh Yogi.

I am neither – or I am both; and then I am very confusing. They are both clear, their standpoints are simple; there is no complexity in understanding Mahesh Yogi or Krishnamurti. If you understand language, you can understand them, there is no problem. The problem will arise with me because I will always talk about the beginning and will never allow you to forget the end. I will always talk about the end and always help you to start from the beginning. You will be confused because you will say, "What do you mean? If **meditation** is simply **awareness** then why go through so many exercises?"

You have to go through them; only then will that **meditation** help you...that will happen to you which is simple understanding.

Or you say, "If techniques are all, then why do you go on saying again and again that techniques have to be left, dropped?" ...Because then you feel:

"Something learned so deeply, with so much effort and arduous labor has to be left again?" You would like to cling to the beginning. I will not allow you. Once you are on the path I will go on pushing you to the very end.

This is a problem; with me this problem has to be faced, encountered and understood. I will look contradictory. I am; I am a paradox – because I am trying to give you both the beginning and the end, the first step and the last. Tilopa is talking of the ultimate. He is saying:

> Whoever strives to practice dharma finds not the truth of beyond-practice. To know what is beyond both mind and practice, one should not cling, one should cut cleanly through the root of the mind and stare naked.

That's what I am calling **witnessing**: stare naked. Just staring naked will do, the root is cut. This staring naked becomes like a sharp sword.

One should thus break away from all distinctions and remain at ease.

Loose, natural, staring naked within yourself – that is the final word.

But go slowly, because mind is a very delicate mechanism. If you are in too much of a hurry and you take too big a dose of a Tilopa, you may not be able to absorb and digest it. Go slowly; take proportions only which you can digest and absorb.

Even I am here, I will be saying many things because you are many, and I will be taking many dimensions because you are many. But you absorb only that which is a nourishment to you; you digest.

Tantra: The Supreme Understanding, #8

> Osho,
> After working with the **cathartic** techniques for a few years, I feel that a deep inner harmony, balance and centering is happening to me. But you said that before entering into the final stage of samadhi, one passes through a great chaos.
> How do I know if I am finished with the chaotic stage?

First: you have lived in a chaos hundreds of lives. It is nothing new. It is very old. Secondly, the **dynamic** methods of **meditation** which have **catharsis** as their foundation allow all the chaos within you to be thrown out. That's the beauty of these techniques. You cannot sit silently, but you can do the **dynamic** or the chaotic **meditations** very easily. Once the chaos is thrown out a silence starts happening to you; then you can sit silently. If rightly done, continuously done, then the **cathartic** techniques of **meditation** will simply dissolve all your chaos into the outside world. You will not need to pass through a mad stage. That's the beauty of these techniques. The madness is being thrown out already. It is in-built in the technique.

But if you sit silently as Patanjali will suggest.... Patanjali has no **cathartic** methods; it seems they were not needed in his time. People were naturally very silent, peaceful, primitive. The mind was not yet functioning too much. People slept well, lived like animals. They were not thinking very much,

logical, rational...more centered in the heart, as primitive people are even now. And life was such that it allowed many catharses automatically.

For example, a woodcutter: he need not have any **catharsis** because just by cutting the wood, all his murderous instincts are thrown out. Cutting wood is like murdering a tree. A stone-breaker need not do **cathartic meditation**. The whole day he is doing it. But for the modern man things have changed. Now you live in such comfort that there is no possibility of any **catharsis** in your life – except you can drive in a mad way.

That's why, in the West, more people die every year through car accidents than by anything else. That is the greatest disease. Neither by cancer nor by tuberculosis...no other disease takes such a toll of lives as car driving. In the second world war, in one year millions of people died. More people die every year around the earth just by mad car drivers.

You may have observed, if you are a driver, that whenever you are angry you go fast. You go on pushing the accelerator, you simply forget about the brake. When you are very hateful, irritated, the car becomes a medium of expression. Otherwise, you live in such a comfort, doing less and less anything with the body, living more and more in the mind.

Those who know about the deeper centers of the brain say that people who work with their hands have less anxiety, less tension, they sleep well. ...Because your hands are connected with the deepest mind, the deepest center of the brain...your right hand with the left brain, your left hand with the right brain. When you work with the hands, the energy is flowing from the head into the hands and being released. People who are working with their hands don't need **catharsis**. But people who are working with their heads need much **catharsis** because they accumulate much energy, and there is no way in their body, no opening for it to go out. It goes on and on inside the mind; the mind goes mad.

But in our culture and society – in the office, in the factory, in the market – people who work with heads are known as heads: head-clerk, or head-superintendent, and people who work with hands are known as hands – condemnatory. The very word *hands* has become condemnatory.

When Patanjali was working on these sutras the world was totally different. People were hands. There was no need for **catharsis** specifically. Life was itself a **catharsis**. Then they could sit silently very easily. But you cannot sit, hence I have been inventing **cathartic** methods. Only after them can you sit silently, not before.

"After working with the **cathartic** techniques for a few years, I feel that a deep inner harmony, balance and centering is happening to me."

Now don't create a trouble; let it happen. Now the mind is poking its nose in. The mind says, "How can it happen? First you must pass through chaos." This idea can create chaos. This has been my observation: that people hanker for silence and when it starts happening, they can't believe it. It is too good to be true. And particularly people who have always condemned themselves, how can they believe that it is happening to them: "Impossible! It may have happened to a Buddha or to a Jesus, but to me? No, it is not possible." They come to me. They are disturbed so much by silence, that it is happening: "Is it true, or I am imagining it?" Why bother? Even if it is an imagination, it is better than imagining anger, it is better than imagining sex, lust.

And I tell you, nobody can imagine silence. Imagination needs some form;

silence has no form. Imagination means thinking in images, and silence has no image. You cannot imagine it. There is no possibility. You cannot imagine enlightenment, you cannot imagine satori, samadhi, silence, no. Imagination needs some base, some form, and silence is formless, indefinable. Nobody has ever painted a picture of it; nobody can paint it. Nobody has carved an image of it; nobody can do it.

You cannot imagine silence. The mind is playing tricks. The mind will say, "It must be imagination. How can it be possible for you, such a stupid man that you are, and silence happening to you? – it must be you are imagining." Or, "This guy Osho has hypnotized you. You must be deceived somewhere." Don't create such problems. Life has enough problems. When silence is happening enjoy it, celebrate it. It means the chaotic forces have been thrown out. The mind is playing its last game. It plays to the very end; to the very, very end it goes on playing. At the last moment of enlightenment, when it is just going to happen, then too the mind plays the last, because it is the last battle.

Don't worry about it, whether it is real or unreal, or whether chaos will come after it or not. Because by thinking in this way you have already brought the chaos in, and it is your idea which can create chaos. And when it is created, the mind will say, "Now listen, I had told you before."

Mind is very self-fulfilling. First it gives you a seed, and when it sprouts the mind says, "Look, I was telling you beforehand that you are deceived." The chaos has come, and it has been brought by the idea. So why bother about the future, whether the chaos is still to come or not, or whether it has passed or not? Right this moment you are silent – why not celebrate it? And I tell you, if you celebrate, it grows.

In this world of **consciousness**, nothing is so helpful as celebration. Celebration is like watering a plant. Worry is just the opposite of celebration; it is just like cutting the roots. Feel happy! Dance with your silence. This moment it is there – enough. Why ask for more? Tomorrow will take care of itself. This moment is too much; why not live it, celebrate it, share it, enjoy it? Let it become a song, a dance, a poetry; let it be creative. Let your silence be creative; do something with it.

Millions of things are possible because nothing is more creative than silence. No need to become a very great painter, world famous, a Picasso. No need to become a Henry Moore; no need to become a great poet. Those ambitions of being great are of the mind, not of the silence. In your own way, howsoever small, paint. In your own way, howsoever small, make a haiku. In your own way, howsoever small, sing a song, dance a little, celebrate, and you will find the next moment brings more silence. And once you know that the more you celebrate, the more is given to you; the more you share, the more you become capable of receiving it. Each moment it goes on growing, growing. And the next moment is always born out of this moment, so why worry about it? If this moment is silent, how can the next moment be chaos? From where will it come? It is going to be born out of this moment. If I am happy this moment, how can I be unhappy in the next moment?

If you want the next moment to be unhappy, you will have to become unhappy in this moment, because out of unhappiness, unhappiness is born; out of happiness, happiness is born. Whatsoever you want to reap in the next moment, you will have to sow right now. Once the worry is allowed and you

start thinking that chaos will come, it will come; you have already brought it. Now you will have to crop it; it has already come. No need to wait for the next moment: it is already there.

Remember this, and this is really something strange: when you are sad you never think that it may be imaginary. I have never come across a man who is sad and who says to me that maybe it is just imaginary. Sadness is perfectly real. But happiness? – immediately something goes wrong and you start thinking, "Maybe it is imaginary." Whenever you are tense, you never think it is imaginary. If you can think that your tension and anguish is imaginary, it will disappear. And if you think your silence and happiness is imaginary, it will disappear.

Whatsoever is taken as real, becomes real. Whatsoever is taken as unreal, becomes unreal. You are the creator of your whole world around you; remember this. It is so rare to achieve a moment of happiness, bliss – don't waste it in thinking. But if you don't do anything, the possibility of worry is there. If you don't do anything...if you don't dance, if you don't sing, if you don't share, the possibility is there. The very energy that could have been creative will create the worry. It will start creating new tensions inside.

Energy has to be creative. If you don't use it for happiness, the same energy will be used for unhappiness. And for unhappiness, you have such deep-rooted habits that the energy flow is very loose and natural. For happiness, it is an uphill task.

So for a few days you will have to be constantly **aware**, and whenever there is a moment let it grip you, possess you, and enjoy it in such a totality...how can the next moment be different? From where will it be different? From where will it come?

Your time is created within you. Your time is not my time. There exist as many parallel times as there are minds. There is not one time. If there is one time, then there will be difficulty. Then, amidst the whole miserable humankind, nobody can become a buddha because we belong to the same time. No, it is not the same. My time comes from me – it is my creativity. If this moment is beautiful, the next moment is born more beautiful – this is my time. If this moment is sad for you, then a sadder moment is born out of you – that is your time. Parallel millions of lines of time exist. And there are few people who exist without time – those who have attained to **no-mind**. They have no time because they don't think about the past; it is gone, so only fools think about it. When something is gone, it is gone.

There is a Buddhist mantra: *Gate, gate, paragate – swaha,* "Gone, gone, absolutely gone; let it go into the fire." The past is gone, the future has not come yet. Why worry about it? When it comes, we will see. You will be there to encounter it, so why worry about it? The gone is gone, the not-come has not come yet. Only this moment is left – pure, intense with energy. Live it! If it is silence, be grateful. If it is blissful, thank God, trust it. And if you can trust, it will grow. If you distrust, you have already poisoned it.

Yoga: The Mystery Beyond Mind (*Yoga: The Alpha and the Omega Vol. 3), #4*

Osho,
Please explain what type of **meditation** techniques are suitable separately for the *tamas*, *rajas*, and *sattva* person. Why do you always give **dynamic** techniques?

The **dynamic** technique is really a very rare phenomenon. It does not belong to any type; it can help all. To the person of *tamas* – lethargy, inertia – it will bring him out of his tamas. It will create so much energy in him that the tamas will be broken; if not all, then a part of it. If a man of tamas is ready to do it, it can work wonders because a man of tamas is really not lacking energy. Energy is there but not in an active position, not in an active state. Energy is there fast asleep. The **Dynamic Meditation** can work as an alarm: it can change inertia into activity; it can make the energy move; it can bring the man of tamas out of tamas.

The second type of man, the rajas type, who is very active – in fact much too active, so active that he cannot find fields where to release his energy, he is in many ways a pent-up energy – the **dynamic** technique will help him to release, to be unburdened. After doing **dynamic** techniques he will feel weightless. And in life his hectic, continuous obsession for activity will slow down. A part of his obsessive occupation will dissolve.

Of course, he will be benefited more than the man of tamas because the man of tamas first has to be made active. He exists at the lowest rung of the ladder; but once he becomes active, then everything becomes possible. Once he becomes active he will become the second type; he will be rajas now.

And for a person of *sattva* the **Dynamic Meditation** helps tremendously. He is not in inertia; there is no need to bring his energy up. He is not obsessively active; there is no need of any **catharsis** for him. He is balanced, purer than the other two, happier than the other two, lighter than the other two. Then how will **Dynamic Meditation** help him? It will become a celebration for him. It will become just a singing, a dancing, a participation with the whole. He will be benefited the most.

This is the paradox of life. Jesus says, "Those who have will be given more, and those who don't have, even that which they have will be taken away from them." The man of inertia needs more, but he cannot be given more because he is not capable of receiving it. The **Dynamic Meditation**, at the most, will bring him out of his inertia to the second rung of the ladder; and that too with the condition that he participates. Even that is difficult for him – to decide to participate, to make so much activity.

People of that type come to me – from their faces you can see they are fast asleep, in a deep slumber – and they say, "We don't need these active methods. Give us something silent." They are talking about silence – they want some method which they can do lying down on the bed; or at the most they can sit with hard effort. That too it is not certain that they will do, but the active **meditation** seems to be much too active for them. If they participate at all they will be helped; of course not as much as the second type because the second type already exists on the second rung. He already has something in it; he can be helped more. He will be relaxed by the method, unburdened, weightless. Slowly, he will start moving towards the first rung, the highest.

The man of sattva, purity, innocence, will be helped most. He has much; he can be helped. The law of nature is almost like the banks': if you don't

have money they will not give you. If you need money they will create a thousand and one conditions; if you don't need money they will seek you. If you have enough of your own they are always ready to give you as much as you want. The law of nature is exactly like that: it gives you more when you don't need, it gives you less when you need; it takes away if you don't have anything, and it gives you in a thousand and one ways if you have something.

On the surface it looks as if it is paradoxical – the poor man should be given more. By "poor" I mean the man of tamas. The rich man, the man of sattva, should not be given at all. But no, when you have a certain richness you become a magnetic force to attract more richness towards you. The poor man repels; he does not allow richness to come to him. Deep down, the poor man is poor because he does not attract. He has no magnetism to attract riches towards him; hence he is poor. Nobody has made him poor. He is poor because he does not attract; he does not have the magnetism to attract.

These are simple economic laws that if you have a few rupees in your pocket, those rupees will attract other rupees to fall in your pocket. If your pocket is empty then even the pocket will disappear, because some other pocket which has much will attract your pocket. You will lose the pocket itself. The richer you are, the richer you become: so the basic necessity is to have something within you.

The man of tamas has nothing. He is just a lump of earth; he vegetates. The man of rajas is not a lump of earth; he is a fast-moving energy. Much is possible with fast-moving energy. In fact without energy moving nothing is possible, but then his energy becomes madness – it goes to the extreme. Because of too much activity he loses much. Because of too much activity he does not know what to do and what not to do. He goes on doing; he goes on doing contradictory things: with one hand he will do something, with another hand he will undo it. He is almost mad.

You must remember that the first type, the tamas, never goes mad. That's why in the East madness is not so prevalent. You don't need so many psychoanalysts, you don't need so many mad asylums, no. In the East people live like lumps of earth. How can you go mad? In tamas madness is not possible; you don't do anything to go mad. In the West madness has become almost normal; now there is only a degree of difference between normal and abnormal people. People who are inside the asylum and people who are outside, they are all in the same world – just a difference of degree. And everybody is a boundary case: just a little push, and you are inside. Anything can go wrong – and there are a thousand and one things in your life. Anything can go wrong and you will be inside. The West is rajas – too much activity. Speed is the symbol: go on moving, go on doing. And there exists no society which is of sattva people; up to now it has not been possible.

India claims, the East claims, that they are sattva people. They are not; they are simply tamas. Rarely sometimes a buddha happens or a Krishna happens – that is not the point. They are exceptions; they simply prove the rule. East is tamas – very, very slow-moving, not moving at all.

I used to go to my village. After years I will go and everything is almost the same. I will meet the same porter on the station, because only one porter is there. He is getting old, but the same man. I will meet the same *tangawala* because only a few *tangas* are there; and one always claims me, that I am his passenger. And he is a stronger man, so nobody can fight; so he grabs me and

forces me in his tanga. And then the same things are revealed, as if I am going in a memory, not in a real world. I will meet the same man on the road. Sometimes somebody has died and that's big news. Otherwise, the world moves in a circle: the same man who comes to give vegetables, the same man who comes to give the milk – everything. Almost static.

In the West nothing is static, and everything is news. You go back, everything has changed: your mother may have divorced: your father; your father may have escaped with some other woman; back home there is no home – the family doesn't exist at all. I was reading some data about the American style of life. Almost every person changes his job in three years, his town also in three years. Everything is changing. And people are in a hurry. And people are running faster and faster and nobody worries, "Where are you going?"

And a sattva society does not exist. Only a few individuals sometimes happen to be so balanced that tamas and rajas are just in the same proportion. They have enough energy to move, and they have enough sense to rest. They make a rhythm of their life: in the day they move, they do things; in the night they rest.

In the East, in the day also they are resting. In the West, in the night also they are working in their heads, in dreams. All Western dreams have become nightmares. In the East you can come across tribes which don't know what a dream is. Really, it happens. I have come across a few aboriginal tribes in India: If you talk about their dreams they say, "What do you mean?" Rarely it happens. and when it happens it is a great news in the town that somebody has had a dream. Because people are resting. In the West sleep has become impossible because dreams are so many and so violently speedy, everything trembling. Nothing seems to be in an equilibrium. In the East, everything dead.

Sattva is possible when rajas and tamas both are in equilibrium. When you know when to work and when you know when to rest, when you know how to keep the office in the office and not allow it in the home, when you know how to come home and leave the office mind in the office and not bring your files with you – then sattva happens. Sattva is balance; sattva is equilibrium.

For the man who has sattva the **dynamic** techniques will be tremendously helpful because they will bring into his life not only silence, but bliss. Silent he is already, because balance gives stillness, silence. But silence is a negative phenomenon – unless it becomes a dancing, a singing, a rejoicing, it is not much. Good as far as it goes, good to be silent, but don't be content with it, because still much is waiting for you.

To be silent is just like a man who has been diagnosed by medical doctors and nothing wrong has been found in him. But that is not health. You may not be ill, but that is not necessarily to be healthy. Health has a different aroma, a vitality. No-disease – the certificate for no-disease is not health. Health is a positive phenomenon. You bubble with it; you radiate with it. It is nothing like a certificate that you have no diseases. Health in itself is not only the absence of disease, it is itself a presence.

A man of silence, a sattva man, is already silent; he lives a very quiet life. Quiet, but no laughter in it. Quiet, but no overflowing energy in it. Quiet, but doesn't radiate. Silence, but dark; the light has not penetrated in it. A sattva man can become absolutely silent, but in the silence the *nad*, the *anahat*, the divine song has not penetrated. The **Dynamic Meditation** will help him to

dance, to bring dance to his heart, to bring singing to his every cell of being.

Of course, the sattva man will be helped much, benefited most, but nothing can be done; that is the nature of law. If you have, more will be given to you; if you don't have, even that which you have will be taken away.

Yoga: A New Direction (Yoga: The Alpha and the Omega Vol. 5), #2

When the mind is disturbed by wrong thoughts, ponder on the opposites.

This is a beautiful method, will be very useful for you. For example, if you are feeling very discontented, what to do? Patanjali says ponder on the opposite: if you are feeling discontented, contemplate about contentment, what is contentment. Bring a balance. If your mind is angry, bring compassion in. think about compassion; and, immediately, the energy changes. Because they are the same; the opposite is the same energy. Once you bring it in, it absorbs. Anger is there: contemplate on compassion.

Do one thing: keep a statue of Buddha. Because that statue is the gesture of compassion. Whenever you are angry, go into the room, look at Buddha, sit Buddha-like, and feel compassion. Suddenly you will see a transformation happening within you: the anger is changing, excitement gone... compassion arising. And it is not different energy; it is the same energy – the same energy of anger – changing its quality, going higher. Try it.

It is not suppression, remember. People ask me, "Is Patanjali suppressing? Because when I am angry, if I think about compassion, will it not be a suppression?" No. It is sublimation: it is not suppression. If you are angry and you suppress anger without thinking of compassion then it is suppression. You go on pushing it down and you smile and you act as if you are not angry – and anger is bubbling there and boiling there and ready to explode. Then it is suppression. No, we are not suppressing anything, and we are not creating a smile or anything; we are just changing the inner polarity.

The opposite is the pole. When you feel hateful, think of love. When you feel desire, think of desirelessness and the silence that comes in it. Whatsoever the case, bring the opposite in and **watch** what happens within you. Once you know the knack of it, you have become a master. Now you have the key: any moment anger can be changed into compassion, any moment hate can be turned into love, any moment sadness can become ecstasy. Suffering can become bliss because suffering has the same energy as the bliss; the energy is not different. You just have to know how to channel it.

And, there is no suppression because the whole energy of anger becomes compassion – nothing is left to suppress. In fact, you have expressed it in compassion.

There are two ways of expression. In the West now, **catharsis** has become very important. Encounter groups. Primal Therapy – all believe in **catharsis**. My own **Dynamic Meditation** is a method of **catharsis** because people have lost the key to sublimate. Patanjali does not talk about **catharsis** at all. Why doesn't he talk about it? People had the key, the knack. They knew how to sublimate. You have forgotten, so I have to teach you **catharsis**.

Anger is there; it can be transformed into compassion, but you have no idea how to do it. And it is not an art which can be taught; it is a knack. You have to do it, and learn it through doing it; there is no other way. It is just like swimming: you have to swim, and err, and sometimes get into danger, and sometimes you will feel lost, the life is lost, you are drowning. You have to pass all those, and then the knack comes, then you know what it is. And it is such a simple thing, swimming.

Have you observed? There are a few things you can learn but you cannot forget: swimming is one of those things. Or cycling – you can learn but you cannot forget. Everything else you can learn and you can forget. A thousand and one things you learned in your school; now you have almost forgotten all. The whole school system seems such a wastage. People learn, and then nobody remembers. Just to take the examination... then finished, then nothing is remembered. But swimming you cannot forget. If you have not been to the river for fifty years and suddenly you are thrown in, you will swim again as fresh as ever – you will not have a single moment of hesitation about what to do. Why it happens so? Because it is a knack. It cannot be forgotten. It is not a learning; it is not an art. And learning, art, can be forgotten, but a knack? A knack is something that goes so deep into your being it becomes part of you. Sublimation is a knack.

Patanjali never talks about **catharsis**; I have to talk about it because of you. But once you understand, and if you can sublimate, then there is no need for **catharsis** because **catharsis** is, in a way, a wastage of energy. But, unfortunately, nothing can be done right now. And you have been suppressed for so many centuries that sublimation looks like suppression, so only **catharsis** seems to be the way. First you have to relieve – you become a little weightless, unburdened – and then you can be taught the art of sublimation.

Sublimation is using the energy in a higher way, the same energy being used with a different quality to it. But you can try. Many of you have gone through **Dynamic Meditation** for a long time. You can try: next time when anger is there, sadness is there, just sit silently and allow the sadness to move towards happiness – just help – push it a little. Don't do too much and don't be in a hurry. Hmm?... because the sadness will be reluctant at first to go towards happiness. Because for centuries, for many lives, you have not allowed it to move that way, it will be reluctant. Like a horse whom you are forcing towards a new path on which he has never been, he will be reluctant. He will try to go to the old pattern, to the old path, to the old rut. But by and by persuade, seduce. Tell Sadness then, "Don't be afraid. It is really groovy; come this way. You can become Happiness, and there is nothing wrong in it and nothing impossible."

Just persuade, talk to your sadness, and one day you will suddenly find the sadness has moved into a new channel: it has become happiness. That day the yogi is born, not before it. Before it you are simply preparing.

Yoga: A New Direction (Yoga: The Alpha and the Omega, Vol. 5), #9

A boy asks which **meditation** he should do as he likes the Nataraj (dancing) **meditation** best. In fact this is the only one he feels comfortable with. He feels that he had had too many expectations to begin with...

Sometimes it happens that the **meditation** you feel most uncomfortable with maybe is the one that is going to help. The discomfort may be because it fights against certain of your habits and deep-rooted things. This is my observation: that the **meditation** you like is not always the best, and the one you dislike most is not necessarily the worst, because you like something that fits with your mind.

Your mind means the past, and you are trying to change that mind. So you are almost creating a situation where change will be impossible. In fact something that will create a certain conflict inside you, a discomfort, a struggle, friction, is going to help. So don't bother whether you like it or not. Continue Kundalini and **Dynamic Meditation** in the ashram, and do the humming at home, and whatsoever groups are available.

To expect too much always creates a barrier, so never expect. If you really want something to happen, then just go open, in a playful mood, not very serious. When you are serious you become closed. And anything that is going to happen will happen when you are in a mood of fun, relaxed and floating, because then you are like a child – innocent. So when you do these groups and **meditate**, be joyful; don't be religious about them! You simply enjoy. Good!

Hammer on the Rock, #8

There is a sannyasin here whose mind tells him every morning not to do the **Dynamic Meditation**. But he goes and he does it, and it is a beautiful experience because now he has become **aware** that he can put aside the mind. You can put aside the mind that feels fear, and then you regain your power and your mastery. Just try!

Hammer on the Rock, #14

Another participant says: I feel more attracted to the deeper silent **meditations**, but I always have the uncertainty about whether there's something I'm suppressing and should go into. There's always a doubt.

I think an Encounter group will be helpful. There is not much there, but even if a little is there, it can become a problem in Vipassana. Vipassana should be done only when you have finished with **catharsis**, otherwise it will become a struggle.

That's what is happening in Buddhist monasteries. They don't have **cathartic** methods, they simply teach Vipassana, and then it becomes suppressive. When you try to suppress something it becomes a fight.

That was the difference here – because these people are doing **Dynamic**

Meditation and **cathartic** methods: Encounter Groups and Primal Therapy. Their minds are clean, and they have nothing to suppress, so they could enjoy it tremendously. So I suggest you do Encounter first, and then do Vipassana.

All the methods that are being used in the West are **cathartic**, and all that have been used in the East are non-**cathartic**. My effort is to bring a new synthesis to them. The western methods should be used in the beginning so that one is clean and has thrown out all repressions. Then the eastern methods should be used, because then they go to the very core of your being. You enjoy them then, and there is no effort involved; they are almost effortless. Things settle by themselves while you simply sit and **watch**. But right now, if many things are there and you try to sit, they will bubble up, and you will go on thinking and thinking and thinking about them.

Always remember the difference between isolation and solitude. This is the difference. Isolation is a sort of suppression – forcing yourself to be still, being alone, cutting yourself off from other people. Solitude is not isolation. You are not cutting anything, because there is nothing to cut. You are not trying to be alone; you are simply alone, and there is no effort involved.

Vipassana in Buddhist monasteries has become isolation, and I would like it to become a solitude. Isolation is negative, because one wants to break all communication with the world. One is fed up with all relationships and with love. One simply wants to withdraw into oneself. The whole thing is negative. You are left in a negative emptiness, a sort of darkness.

Solitude is very positive. It is not going away from society, or cutting relationships. On the contrary, it is not a withdrawal but a dipping into your own being; it is an in-going. In withdrawal the focus is on the other, you are going away from the other. In solitude the focus is no longer on the other, you are simply sinking into your own being. Before you can communicate, you have to enter into your own shrine to bring something to share.

It is just like a well from which you draw water. If you draw continuously and don't leave any gap for the well to renew itself, to refill, it will become dry. So for a few hours you leave it alone so it is again overflowing.

Solitude is like that. One becomes depleted leading the ordinary life – with the thousand and one problems and anxieties and worries. Solitude is like moving into your own world to become revitalized, to be rejuvenated, refreshed and overflowing, so that you can come back to the world again and share. Vipassana becomes isolation if you are suppressing something. It is a withdrawal and a fear-oriented thing; basically ill. Vipassana can be very healthy and wholesome if you are not withdrawing but just going in to come back again. It is not a renunciation, a rejection of the world – it is just a rest into oneself.

Hammer on the Rock, #27

A group participant says that he is always in control even when doing **Dynamic Meditation** or making love to his girlfriend.

Doing won't help, because it will be under your control but something not

like doing is needed; something totally different – like being possessed.

Next time you make love do humming together, or dance, shriek, go wild, jump around, jog in the room, do absurd things. Do anything that has no pattern and no past. Don't take the same posture that you have been taking before – change it. If you have been on top, don't be; let your lady be on top. If you are always making love in darkness, then make love in the day. Just change the whole pattern topsy-turvy, a chaos, and then suddenly the mind is out of... the mind cannot understand what is happening. The mind is incapable of dealing with anything new. It will say this is foolish and what stupid things you are doing.

Don't listen to the mind – because this mind is in control. You have to do something that is diametrically opposite to it. Start making faces, and tell your lady to close her eyes, (a chuckle) she may get scared!

While making love **breathe** as deeply as possible... because if you want to control yourself, the basic control is the **breath**, and through **breath**, sex is controlled. **Breathe** deeply like an animal – shriek, utter sounds, go wild – and the control will be lost.

Once the control is lost you are in a totally different dimension. A totally different world suddenly opens its doors, is available to you. If it happens in love then it will be very easy in **meditation**. If it happens in **meditation** then it will be easy in love – they are related.

So whenever it happens, it helps. You try, mm?

Above All Don't Wobble, #7

A new sannyasin says she can't get into the **Dynamic Meditation** mainly because she is lazy...

If it is just laziness, then it is good to continue **meditating**. It is good if laziness disappears – laziness makes one toneless. The sharpness of **consciousness** is lost, and one becomes blurred. Nothing else is wrong in being lazy. It is just that one becomes a little blurred, and a little muddle-headedness by and by is created. One cannot remain alert, **aware**. One tends to become unconscious, sleepy. And sharpness of **consciousness** is one of the most important things in life. It should be like a sword, so that it can cut all roots of all complexes.

Just make a little more effort. If you are going two steps, go three, that's all. When you have settled with three steps, go four.

Nothing to Lose But Your Head, #5

A visitor says to Osho that though he has everything in life that he could wish for, every two or three months he seems to have outbursts of anger and feelings of violence.

Osho says that it would be better to allow the anger out in small doses, "homeopathic doses," rather than allowing it to accumulate. He suggests that each evening, for ten minutes he should take out his anger on a pillow, or alternatively, do the **Dynamic Meditation** each morning.

The man says he just can't understand why he had this anger as everything is so perfect for him materially...

...There is no reason. If you go on looking for a reason, you will never come to an end. It is just part of natural life. You eat, and part of that is absorbed, but the remainder has to be thrown out of the body – you have to defecate. The whole day you are accumulating energy from people, all of which cannot be absorbed. Much of it is not useful – it is harmful, toxic. That toxic energy has to be released. That becomes anger. So don't look for reasons.

In fact people who are not contented are less angry, because their anger is released. A woodchopper will never be angry because chopping wood is such a great **meditation** – all anger is thrown. That's why poor people look more happy – and they have nothing to be happy about. Richer people look more unhappy – because there is nothing to be unhappy about, and so there is no way to release the energy. It accumulates, and drives you crazy – it becomes aggression.

So simply throw it out. If you play some game, it is good – football or volleyball. People who are absorbed in their games are less angry. Soldiers are less angry than businessmen. It should be otherwise. The whole parade in the morning, the throwing of energy – turn left, right – relaxes them. They are more silent people. You will find them more friendly, more loving, more gentlemanly than businessmen, who are just sitting at their desks doing nothing. They become more and more angry and aggressive. Their aggression comes out as exploitation, in accumulating money.

So simply release it, and don't be bothered about the reasons.

Nothing to Lose But Your Head, #14

And when the struggle is over, then one understands that everything was right. Gain and loss, both are assimilated. Going astray was also part of growth, and going into the world was also part of the search for God. It was needed! So when I say go into the world, I don't say it in any condemnatory sense. I simply say that it is needed. Be finished with it! You are yet not ripe, and if you try half-heartedly to come to your inner source it is going to be a suppression. And suppression divides, makes you ill.

I have heard an anecdote:

The boy, his mother and his father had been invited to dinner at an aunt's home. She was a fussy type and his parents had warned the boy to be on his best behavior. "Don't start asking for things at the table, or reaching for

things," he was told. "Just wait until you are asked."

Somehow at the table the boy was overlooked as the good things were being served. He didn't say anything. Finally, he coughed a little. Nobody paid any heed.

At last, during a brief lull in the chatter, he said in a loud, clear voice, "Anybody want a clean plate?"

That is the mind of the suppressed man – always watching, waiting; always hankering, desiring. And the mind will find some way or other to cough, or to say: Does anybody need a clean plate?

Any suppressed desire is going to assert itself; it will find a way to assert itself. Never suppress a desire. Understand, but never suppress. Be aware, but never suppress. Desires are great lessons; if you suppress, you will miss the lesson. Live in them. Live consciously. Understand them, why they are there, what they are. And when I say understand them, the understanding is possible only if you don't condemn them. If you already condemn them, then you cannot understand them. Be neutral: don't decide what is wrong and what is right. Just watch.

The Search, #5

A sannyasin, recently arrived from England, says that he had been working as a psychiatric nurse, but has resigned finally through a sense of frustration with the nursing administration. He says that with a fellow sannyasin he had begun to introduce encounter techniques and **Dynamic Meditation** to the patients.

Much can be done... psychiatric patients can be helped tremendously through **Dynamic Meditation**.

And in the beginning it is going to be so, mm? Because science moves with very orthodox ideas. It has to be so. Science has to be very cautious, and has to experiment. Only when something becomes absolutely certain, then science decides for it. And it is good – otherwise everything will be changing so often that it will become almost impossible to know what is what. Science has to be orthodox; it has to cling to very conventional methods. But once you can prove something experimentally, then your method also becomes conventional. Once science accepts it, then it will cling to it also.

So don't be worried about it... and don't feel hopeless about it. Be here for these three months and **meditate** as deeply as you can, and when you go back, try to find ways....

Osho goes on to say that in fact many people in psychiatric hospitals are not really mad, they just need a channel for suppressed energy, which society will not allow them (see *Hammer on the Rock* where Osho expands on this).

Be Realistic: Plan for a Miracle, #11

A sannyasin says that she has not been **meditating** for the past few months as she feels the presence of a force almost like a person's presence when she starts to **meditate**, and in fear she will have to open her eyes.

Osho checks her energy.

...It is nothing to be worried about. Rather you should be happy that it is happening... but fear comes.

Nobody is there. It is just your expansion of **consciousness** that you feel around you – and particularly near the shoulder. Sometimes it happens in deep **meditation** that your body aura becomes bigger than ordinarily. Ordinarily it is close to the body, clinging to the body like clothes. When you are deep in **meditation** – and it will happen particularly in **Dynamic Meditation** because much energy arises, and so much is flowing inside – the aura becomes bigger. The aura becomes so big that you almost feel as if somebody else is present. It is your own presence that you are feeling for the first time; nobody else is there. But I can see that near the shoulders it is too big – and near the head also.

When for the first time you come to realize your own aura, you always feel as if somebody else is present. That is an interpretation of the mind, because something new is present, something unfamiliar is present. The mind can only think that somebody else is present. And of course when somebody else is present, you have to open your eyes.

There is no need to be afraid, mm? If you enjoy it.... Whenever you feel it, be happy. Be happy and allow it more and more. It is your own energy that is moving around you, almost touching you. Soon you will be able to see it and feel it. It will always be felt as if somebody is at the back and you would like to look at the back. There is no need to be worried. If you look, you disturb the whole thing.

Be Realistic: Plan for a Miracle, #22

A sannyasin says that she had been practicing yoga for about ten years.

Osho says that it would be helpful for her if she did a few growth groups while she is here, as though there are many benefits from yoga, it is slightly repressive.

...The more you train your body, the more you are able to control it, the more repressive you become, unknowingly, because all sorts of control brings repression.

When Yoga first developed, people were very simple. They had nothing to repress really, so the system functioned perfectly well. The system is five thousand years old, and man was in a totally different world. Now the whole world has changed. The mind of man has changed, the body has changed, but the system continues to be the same. It has not evolved with man. A system cannot evolve on its own. It always clings to a particular time – and man goes

on changing.

So now, because so much has been culturally repressed, religiously repressed, every person is already repressed. When he starts Yoga, he starts controlling, and then all that is repressed becomes part of him.

So Primal Therapy will be very, very helpful; it will bring things out. And something like Yoga plus some **cathartic** method is needed so you become disciplined, and yet you are not repressing. Then there is a perfect combination. That's what I am doing here.

All these methods, **Dynamic Meditation** and others, are all **cathartic**, so you become empty, and then you control yourself. When control happens in emptiness, it is tremendously beautiful. But when you have the whole marketplace inside and you control, you become almost imprisoned in it. Your own control becomes a great load on your being. It doesn't give you weightlessness. It doesn't allow you to fly into the sky. It makes you more and more rooted in the earth. You become heavier and heavier and heavier.

So every practitioner of Yoga, particularly in this modern world, needs to work simultaneously on **catharsis**. Both the works should go together, so you go on controlling and you go on throwing out all the rubbish. A day comes when discipline is there, but there is nothing to discipline it. One is innocent. Then discipline becomes spontaneous. There is no sting of control in it. One feels disciplined and yet free. And unless a discipline becomes freedom, it is dangerous.

Get Out of Your Own Way, #5

A visitor says he has long training in Aikido, and that to express violence is against Aikido training and principles.

But the training is not simply not to attack. The training is dropping the idea of attacking and this was the situation to know whether your training has worked or not. When nobody is beating you and you don't attack, it is meaningless. When somebody is attacking you and you remain alert, you keep the flame of alertness and don't attack, only then is the training and discipline worth something. Then you have learned something; otherwise it is useless. When nobody is attacking you, what is the point? The provocation is the test.

It will be difficult for me to suggest anything because all my methods are **cathartic**. You have to bring all that is inside, out, so that you are relieved and the tension is completely lost. You should not carry anything.

Both these trainings are in a way dangerous, because they both try to make you very disciplined and controlled, but you are sitting on a volcano. Both falsify your being because they don't allow your natural spontaneity to function. If you are continuing in them, don't ask my advice because that will create more contradictions in you.

But if you ask my advice, I'll suggest you do **Dynamic Meditation**. Only that will help. But you are going so soon. You needed to be here for at least a few days to do one camp. One camp would have given you much insight.

Some day or other you will be in great trouble because you look very

repressed, controlled, disciplined. It gives a good feeling and people will appreciate you. It gives you a personality. That's why control became so important all over the world and people have tried to control themselves.

The whole thing that I am doing here is showing a way to remain uncontrolled and yet disciplined, uncontrolled and yet **aware**. Then there is a beauty. If you are simply controlled and not aware, you are already dead and all your sensitivity will be lost. If you do **Dynamic Meditation** for at least three months, you will see things disappearing and a totally different quality will happen to you. You will be silent, **aware** – with no control and yet in control because there is nothing to control.

There are two different types of control: a person who has many things to control and is controlled, and another person who has nothing to control, so is controlled. He is completely empty and void and quiet inside.

I will suggest you do few other groups in the West – Encounter, marathons, Gestalt, Bio-energetics. TM is just useless, but if you are feeling good, continue.

The previous visitor's wife says she had also been doing TM but had not found it helpful.

TM can help a certain type of peacefulness. It is not very deep and it is not worth much, but if you are not getting into anything, you can try it. You have misunderstood the whole point.

Boredom is part of it. The mantra is meant to create boredom, because when the mind is completely bored it stops the inner chattering. It is just as when a small boy is not going to sleep and the mother sings a lullaby so the child starts feeling bored; the same line is repeated again and again and again. The child wants to escape from there, but where can he escape to? He escapes into sleep.

TM is nothing but a lullaby. You can use a certain mantra or word continuously and you create a lullaby within you. Now there is no escape from it because you yourself are doing it. It is not the radio that you can turn off, or the traffic noise against which you can dose the windows. You yourself are doing it so there is no escape. If you go on doing it, doing it, the mind starts feeling bored. The mind is always interested in something new. It is not interested in repetition. If you go on repeating you will slip into a sort of sleep – that's what they call **meditation**.

That sort of sleep is artificial. It is basically a hypno-sleep. In Yoga we call it *tandra*: artificially created sleep. But it gives rest. Nothing is wrong in it. If you simply want sleep and rest, it will give it to you, but you have to try it for at least three months continuously, every day, twice a day.

If you cannot get into TM, you cannot get into anything else because it is the most superficial **meditation** there is. I will suggest that you get into it because if you cannot, it will be difficult for you to get into anything else.

Dynamic Meditation is a totally different thing. It is not interested in making you silent. No. First it is interested in making you open. It may take many weeks for you to open, and then all the rubbish that you have been carrying has to be thrown out. It is dirty work, but if one really wants to be clean it has to be done. Cleaning is always dirty work, but if you want a clean

and new being inside, you do it.

Get Out of Your Own Way, #25

The second thing: "How come Patanjali has not talked about **catharsis** whereas you strongly emphasize **catharsis**?"Let me tell you one anecdote:

A staggering drunk stopped a passerby and asked the time. The passerby looked at his watch and told him.

The drunk looked bewildered, and shook his head. "I just can't work it out," he said drunkenly. "All night I have been getting different answers."

All night! When you start thinking about me and Patanjali, remember the difference of five thousand years. And all night you have been getting different answers?

When Patanjali was here on the earth, man was a totally different being. A totally different quality of humanity existed. **Catharsis** was not needed. People were primitive, simple, childlike. A child does not need **catharsis**; an old man needs. A child has not accumulated anything.

Watch a child. When a child is angry he becomes angry – he jumps, screams, yells. And then the anger is gone and he is smiling and he has forgotten – he has been through **catharsis**. When he is loving, he comes and hugs you and kisses you. And he is not worried about the etiquette and the manners and things like that. And you are also not worried; you say, "He is a child, yet not civilized" – that is, yet not poisoned, yet not educated; that is, yet not conditioned.

When the child wants to scream he screams. He lives in total freedom; there is no need for **catharsis**. He is already every moment throwing whatsoever comes up; he never accumulates. But an old man? The same child will become old after fifty, sixty, seventy years; he has accumulated too much. When he wanted to be angry, he could not be.

There are a thousand and one situations when you would like to be angry but you cannot be – it is "uneconomical," or "financially dangerous." When your boss yells at you, you go on smiling. You would like to kill him, but you go on smiling. Now what will happen to the anger that has arisen? It will be repressed.

The same happens in the life of a society. Patanjali was here when people were primitive. If you go to interior parts of India, where primitive tribes still exist, they will not need the **Dynamic Meditation**, remember. They will laugh at you; they will say, "What? What are you doing? What is the point?" Every night after the day's work is over they dance, they dance to orgasm. Twelve, one o'clock in the night, they will continue dancing with their drums, primitive, with great energy, with ecstasy. And then they will fall asleep under the trees. And the whole day their work is such... chopping wood; then how can you collect anger inside you? They are not clerks in an office. They are not yet civilized. They live life as it comes by. Chopping wood they become nonviolent – they need not any Mahavira to teach them. They need not any philosophy of Jainism to be nonviolent.

Yes, a businessman needs a philosophy of nonviolence; that's why all the Jainas are businessmen. Just sitting on the *gaddi* the whole day, smiling and smiling. Hmm? One gets almost crazy. Then one needs a philosophy of nonviolence to keep oneself in control. Otherwise one will jump on anybody – for no excuse, for no reason. But when a man is chopping wood, what need has he of any philosophy of nonviolence? When he comes home he has thrown violence so completely, he is nonviolent.

That's why Patanjali never talked about **catharsis**. It was not needed. Society was just in the childhood stage. People were childlike, innocent; they were living their life without any repression. **Catharsis** is needed when repression enters into the human mind. The more repressive a society, the more **cathartic** methods will be needed. Then you will have to do something to bring it out.

And I tell you it is better to do **Dynamic Meditation** than to throw your anger on somebody else, because if you throw it on somebody else, your *sanchita karma* will become bigger and bigger. If you throw it in a **Dynamic Meditation**, your sanchita karma is being emptied. You are not throwing at anybody. You are simply angry – not at anybody. You are simply yelling – not against anybody. You are simply crying. This simple crying, yelling, screaming, being angry, violent, cleanses you; and it creates no chain in the future.

So what Patanjali says about *samyama*, I will make **catharsis** also a part of it; because I am not worried about Patanjali. I am worried about you – and I know you well. If you don't throw it to the sky, you will throw it on somebody somewhere; and then it will create a chain of karma.

Catharsis is a must for days to come. The more man will become civilized, the more **catharsis** will be needed.

Secrets of Yoga (Yoga: The Alpha and the Omega, Vol. 8), #2

Osho,
For years I am most of the time **witnessing** and I feel it like a disease. So is it that there are two kinds of **witnessing** and mine is wrong? Tell me.

It must be wrong; otherwise it cannot be felt like a disease. Self **consciousness** is not **consciousness** of the self, and there is the problem. **Consciousness** of the self is totally different. It is not self **consciousness** at all; in fact self **consciousness** is a barrier for **consciousness** of the self. You can try to watch, observe with a very self conscious mind. That is not **awareness**, that is not **witnessing**, because this will make you tense.

That's what happens to people. You go on talking. I have never come across a person who is not a good talker; all people talk well. Talking is so human, so natural. But tell somebody to stand on a stage and talk to people. Even to a small gathering of four hundred, one thousand, people, let somebody stand; and he starts trembling and the fear arises and he feels as if the throat is choking, and suddenly words don't come easily, the flow stops. What happens? He has always been a good talker, almost to the extent of being a

bore, and suddenly... suddenly he cannot speak a word.

He has become self-conscious. So many people watching. observing; now he feels as if his prestige is at stake. If he says something wrong or something goes wrong, what will people think about him? He had never thought about it that way, but now with so many people facing him – and these may be the same people with all of whom he has been talking individually – but now standing on a stage looking at people, and so many people looking at him together – all their eyes like arrows penetrating him – he becomes ego-conscious. His ego is at stake; that creates the tension. Remember, **witnessing** is not an ego-**consciousness**. Ego has to be dropped. And you are not to make it a strain. It has to he relaxed, it has to be in a deep let-go. Let me tell you one anecdote:

A priest was unburdening himself to a rabbi. "Oh, Rabbi, things are very bad. The doctor tells me I am very sick and that I must have a very serious operation."

"It could be worse," said the rabbi.

"My congregation is deserting me for another parish because my sermons are so bad and I don't make house calls," continued the priest.

"It could be worse," said the rabbi.

"My housekeeper has given in her notice, my organist has resigned, and I can't get any boys to serve on the altar," continued the priest, close to tears.

"It could be worse," said the rabbi.

"The parish treasurer has decamped with the funds, and the bishop is due to make a visitation; one of the Children of Mary is pregnant, the roof leaks, and my car has been stolen," moaned the priest.

"It could be worse," said the rabbi.

"How could it be worse?" asked the priest, finally stung by the rabbi's lack of compassion.

"It could happen to me," said the rabbi.

If you are continuously thinking in terms of the ego, then even your **witnessing** will become a disease, then your **meditation** will become a disease, then your religion will become a disease. With the ego everything, becomes a disease. The ego is the great inconvenience in your being. It is like a thorn in the flesh; it goes on hurting. It is like a wound.

So what to do? The first thing, when you are trying to **watch**, the first thing that Patanjali says is: concentrate on the object and don't concentrate on the subject. Start from the object – *dharana*, concentration. Look at the tree, and let the tree be there. You forget yourself completely; you are not needed. Your being there will be a continuous disturbance in the experience of the greenery, of the tree, of the rose. You just let the rose be there. You become completely oblivious of yourself – you focus on the rose. Let the rose be there: no subject, just the object. This is the first step of *samyama*.

Then the second step: drop the rose, drop the emphasis on the rose. Now emphasize **consciousness** of the rose – but still no subject is needed, just the **consciousness** that you are **watching**, that there is **watching**.

And only then can the third step be taken, which will bring you close to what Gurdjieff calls self-remembering, or Krishnamurti calls **awareness**, or the Upanishads call **witnessing**. But first the two steps have to be fulfilled;

then the third comes easy. Don't start doing the third immediately. First the object, then the **consciousness**, then the subject.

Once the object is dropped and the emphasis on the **consciousness** is no longer a strain, the subject is there but there is no subjectivity in it. You are there but there is no "I" in it, just being. You are, but there is no feeling that "I am." That confinement of "I" has disappeared; only amness exists. That amness is divine. Drop the "I" and just be that amness.

And if you have been working too long on **witnessing**, then for a few months, at least for three months, drop it completely, don't do anything about it. Otherwise the old pattern may continue and may pollute the new **awareness**. You just for three months give a gap, and for three months you **meditate** with **cathartic** methods – **Dynamic**, Kundalini, Nataraj – that type in which the whole emphasis is on doing something and that something is more important. Just dancing, and the dance becomes important, not the dancer. The dancer has to lose himself completely in dancing. So for three months drop **witnessing** and be absorbed in some **meditation**. This is totally different. Being absorbed in something is completely forgetting yourself. Dancing will be very good, singing will be very good – forget yourself completely in it. Don't keep yourself apart and divided.

If you can dance in such a way that only the dance remains and the dancer disappears, one day suddenly you will see the dancing has also disappeared. And then there is an **awareness** which is not of the mind and not of the ego. In fact that **awareness** cannot be practiced; something else has to be done as a preparation, and that **awareness** comes to you. You have just to become available for it.

Secrets of Yoga (Yoga: The Alpha and the Omega, Vol. 8), #10

A group member says: I don't know how to explain it but something very special happened. I felt in the **Dynamic Meditation** something that wasn't coming from in me but from another space. But it was just a flash.

Very good. These moments will be coming more and more. These are the real moments of **meditation**. They don't belong to you. They come only when you are not. They are a gap in your being, so they are more like nothingness, emptiness. It is just as if an emptiness is passing through you. Just for a moment, suddenly you are washed away. You are not there. Then again you are there. It is only for a fragment of a moment, but that is the glimpse; what Buddha calls "anatta," the glimpse of no-being. That is your real being.

Man is not a thing. A thing has substance in it and man is not substantial. If you penetrate deep into a man you will not find anything. That's why scientists go on searching and they don't find any soul. The soul is not a thing. It is a space. If we cut somebody we cannot find the space because the space cannot be grabbed.

That space has passed through you just for a single moment. It will be coming more and more.

One thing to remember: don't ask for it. You were not asking for it when it

came....

It comes naturally. One starts waiting and that becomes the barrier because when it happened for the first time you were not asking, you were not expecting; you were not even aware. But now the problem will be there, so don't get attached to it.

It was good – thank God and be finished with it. Forget all about it and **meditate** again. There is no need to think about it, not even to remember it. Don't make it a memory, don't make it a greed, otherwise that will become the barrier.

Many people miss. For the first time **meditation** happens to many people but then the mind comes in and starts planning saying, "Now I will **meditate** and it is going to happen. This time I will hold it a little longer and enjoy it a little more." Then you are finished!

So just remember that. It has been very good.

Beloved of My Heart, #24

Just the other night a sannyasin was crying, weeping: she had become so afraid of **Dynamic Meditation** because she saw one sannyasin almost going mad in it. So she became very afraid. The fear arose in her that if this could happen to one person, this could happen to her also. She could not utter the very words ***Dynamic Meditation***, because the moment she would say "**Dynamic Meditation**" she would start shaking and crying. She could not relate it accurately, what had happened – because the very words ***Dynamic Meditation***.... She became so much afraid of the very word that she was not able to relate the whole thing, what had happened. Only in fragments could she say that somebody was becoming almost mad, and not only that, but the one who was becoming mad just by her side also started pulling her hand. That became very symbolic. This madman was going mad himself, and trying to pull her in also. But a deep fear of madness is in everybody.

If you are too afraid of madness you cannot be in love, you cannot **meditate**, you cannot pray, because all of these dimensions are, in a way, mad dimensions – you will be going beyond the normal boundary of humanity. The normal, routine, workaday world; the normal logic, reason; the so-called normal humanity – you will be going beyond it, you will be transcending it. It will look like madness.

Bauls say:

Mad, mad, we are all mad!
Why is this word so derogatory then?
Diving deep into the heart's stream,
you will find that no one is better
than the one who is mad.

Madness is possible in two ways: either you fall below the normal or you go above the normal. In both ways you become mad. If you fall below the

normal you are ill; you need psychiatric treatment to be pulled back to normality. If you go beyond the normal you are not ill. For the first time you are becoming really healthy because for the first time you are filled with wholeness. Then don't be afraid. If your madness brings you more sanity in life, then don't be afraid. And remember, the madness that is below the normal is always nonvoluntary; that is the symptom – it is nonvoluntary. You cannot do it, it happens; you are pulled into it. And the madness that is above the normal is voluntary – you can do it – and because you can do it, you remain the master of it. You can stop it at any moment. If you don't want to go further, you can stop it; if you want to go further, you can go on – but you remain always in control.

In these **meditations** here, our whole effort is to give you a taste of the madness that is beyond the normal but you remain the master. Any moment you want to come back, you can come back. This is the indication that you don't need any psychiatric help. This is totally different from ordinary madness: you are going on your own. And remember, if you go on your own, you will never be neurotic because you will release all possibilities of madness. You will not go on accumulating them. Ordinarily, we go on repressing.

The sannyasin who was so afraid had repressed much madness in herself. Now she was afraid to do the **meditation**. That can create trouble someday. One day, the cup can be too full and overflowing; then she will not be able to control it. Right now is the moment to allow it, to move into **catharsis**, to throw it out, to act it out so she is cleaned of it and her system is cleaned of it. But then she interprets and fear arises.

Whenever God approaches you, you will see that you are going mad. You will vibrate into a new rhythm; your whole body will be full of shivering, shaking; you will feel a new energy pouring into you, and the energy is so tremendous that your capacity is not that much. By and by, your capacity will grow. By and by, you will be able to absorb it. By and by, the shaking and trembling will disappear. By and by, you will become perfectly silent – but it takes time.

The Beloved, Vol. 1, #3

A sannyasin, who is leaving, says: I find that I have an extremely violent streak in me. I wondered if I should do some more groups or the **Dynamic Meditation**.

Osho said that on his return he should do some groups, and for the moment should continue **Dynamic Meditation**...]

...It will go. Violence is never part of nature. Nobody is born violent; one learns it. One is infected by a violent society, by violence all around and one becomes violent. Otherwise every child is born absolutely non-violent.

There is no violence in your being itself. It is conditioned by situations. One has to defend oneself against so many things and offence is the best

method of defending. When a person has to defend himself so many times, he becomes offensive, he becomes violent, because it is better to hit first than to wait for somebody to hit you and then reply. The one who hits first has more chances of winning.

That's what Machiavelli says in his famous book 'The Prince'. It is the bible of the non-religious or the anti-religious; the bible of the politicians. He says that attack is the best method of defense. Don't wait; before somebody attacks you, you attack. There is no need to wait. When he attacks, Machiavelli will say that it is already too late. You will already be on the loser's side.

Hence people become violent. Very soon they come to understand it – that they will be crushed. The only way to survive is to fight, and once you learn this trick, by and by your whole nature becomes poisoned by it. But it is nothing natural, so it can be dropped. It will go; nothing to worry about.

A Rose is a Rose is a Rose, #26

Forget about belief in God; there is no need. Just know that you don't know. This should be the beginning: I don't know. Maybe God is there, maybe God is not there; I have to inquire. Now where to find, how to find? If God is there, He must be the God of the trees and the birds and the animals also, not only of man. Trees don't know any logic, birds don't know any logic, animals don't know any logic. If there is God He must be the God of all. Logic is very local – just a part, a very small part of the world. Humanity has a small corner of the mind for mathematical and logical thinking.

The God must be the God of all, so forget about logic. Start approaching as the trees approach. Start approaching as the rivers run towards the sea, start approaching as the birds approach, start approaching through your being, your totality. Dance deeply. Forget about God, just dance deeply – because in a great dancing mood, in a moment, mind disappears; you become total. When you are really dancing and the movement is fast, mind cannot function. Mind stops; you become a **no-mind**. You are, but you are not a mind, and you don't think in terms of logic. You become a tree, a tree in a strong wind, a flower, a river, a rock, a star, but you lose that small territory that is dominating you, the territory of logic. Suddenly you will start a contact. You will feel you have been contacted by someone and you have contacted someone. A dancer becomes religious, has to become. Sing – and I'm not saying sing a religious song. If singing is true, it is religious. What the words are does not matter. Run, swim, do something, and be lost in doing it.

Hence, I emphasize **dynamic** methods of **meditation**: dancing, singing, music, tai chi, karate. Do something, because when you do, you are part of the greater world of the trees, of birds, of animals. They are doers, they are not thinkers. When you do something, suddenly you fall into the oceanic unity of existence.

The Beloved, Vol. 2, #4

A visitor says he used to do TM **meditation**, but dropped it and started **Dynamic Meditation**. He works as a primal therapist.

With primal my methods will suit very well because both are complementary to each other. TM was just out of the way. A person who is functioning as a primal therapist will not be benefited by it because your approach is not of tranquillizing the mind but expanding it, to make it more alert and **aware**, to know it more, to go beyond it.

Transcendental **meditation** is a sort of drug. If it works at all, it gives you good sleep, that's all. It calms you down, but even that calming down is not very positive; it is more like dullness, lethargy. It will help you to be less tense, but then you will become less intelligent also and less alive, because it slows down the whole process of your being. It is a tranquilizer – tranquillization through sound, mantra.

If you constantly repeat a certain word, it creates a certain chemical effect in the mind. The constant repetition creates a constant vibration; the same vibration – "rama, rama, rama" – creates a chain of the same vibration. And the mind feels bored by and by, dulled. It goes into a sort of sleep. It is refreshing as all sleep is, but it has nothing to do with **meditation**.

To call it **meditation** is a misnomer. It is a drug. Somebody is agitated too much, on the edge of his nerves, so we give him a tranquillizer. He sleeps well, he sleeps it off. By the morning he is a little better, calmed down, quieted down, but this is not **meditation**.

In fact, **meditation** is just the opposite. It is not dropping tensions but using them. One should remain very, very vibrant and alive and yet not tense. Then it is beautiful. If you lose your intelligence, if you lose your aliveness, the cost is too much. Then you are falling into a sort of stupor and you will become more stupid than you were before.

Stupid people always like tm. In the east, many methods of that sort have existed for centuries and they have made the whole east stupid. It is nothing new. For centuries the east has been using that trick to tranquillize the mind, but then the mind becomes non-intelligent. That's why the east has not been able to create any scientific society. The very scientific mind has disappeared from the east, because to be scientific you need to be very intelligent, very alert. Now the problem is that when you are very intelligent you become tense. When you are tense, you start feeling worried; the very stress of it starts killing you. An intelligent mind is followed by tensions.

So there are two ways: either you drop intelligence and the tensions drop, or – and the second is more difficult to work out – you become so **aware** and alert, become such a watcher on the hills, that you remain alive even more than before, and you allow all sorts of tensions because they are challenges of life and they give you tone; they give you shape.

A life without tensions is almost death. One should be alive – tense, yet not stressed, tense, yet not worried, tense, yet not tense... making all the effort that is needed and yet remaining effortless... doing all sorts of things and yet remaining a **witness** and remembering continuously, 'I am not the doer. Somebody is singing a song – at the most, I allow it.'

Your life is not yours. It is of the whole. Call it God's. If the word *God* creates trouble in the mind, call it of the existence. Existence exists in you and through you. You are just a form. Once you start understanding this then

nothing is lost and everything is gained. You remain intelligent. You remain in life, fully vibrant, streaming, and yet, in a certain way, calm and collected. At the centre you remain empty – on the periphery you are full of activity. The peripheral activity does not affect the tranquility at the centre.

Now, it is very easy to drop the peripheral activity of the mind and feel tranquil; it is easy. The opposite is also easy: to let the activity enter into the centre, and to become worried. Just in the middle is the greatest peak of humanity – becoming the centre of the cyclone. At the centre everything is quiet, unaffected. On the periphery one is in the marketplace and one works hard with the mind but the mind is no more the master now.

And all my chaotic methods are basically to give you this balance. It is a meeting of the east and west. It is the meeting of the religious mind and the scientific mind. To be religious is cheap, to be scientific is also not difficult – but to be both is really a great challenge. And it is a great adventure, full of hazards; but worth all those hazards.

Dance Your Way to God, #10

Someone asks: I feel that different centers have opened in part, but I don't know which one to go with, to live with. I don't know which one is best to put more time and energy into.

Think more about love, about the heart. We call that chakra "anahata" in yoga psychology.

There are seven chakras, and the anahata is just in the middle; three below it, three above it. The three below are *muladhar, swadhisthan,* and *manipur.* Those three belong to an extrovert personality. In the west, the majority lives through those three chakras. And now in the east also, the majority is moving towards the western attitude of life. These three chakras are very easily available. They have a certain given function; you need not work much on them.

Without them, life will become impossible. They are survival measures, so nature has not given you a choice between them. From the moment you are born, those three chakras start functioning. They go on functioning until you die. The whole life is covered by those three chakras, and the extrovert person never comes to know that there is anything higher than these. Sex, money, power, prestige, respectability, name, fame – they all belong to those three chakras.

And the centre of all those chakras is sex. People seek money in order to seek sex. People seek fame and power and prestige in order to seek sex. Sex remains the centre of the lower three chakras. Sex remains the centre of the extrovert personality. His whole mind revolves around sex.

Above the anahata, the heart, there are three chakras: *visudha*, the fourth centre, then *ajna*, between the two eyes, the third eye centre, and *sahasrar,* the last centre, the centre of samadhi, of ultimate unfoldment.

Between these two is the heart. Between the introvert and the extrovert, the heart functions as a door, it is a bridge. Just as sex is the centre of the

extrovert mind, prayer – or call it **meditation** – is the centre of the introvert mind. But to call it prayer is more relevant. Between these two – when a person is just in the middle, on the fourth chakra, at the door – love happens. Love is between sex and prayer.

When sex is a little purified, it becomes love. When love is also purified, it becomes prayer. So it is the same energy, the sexual energy, which goes into higher formations. In the east people have tried to live an introvert life; they have tried to live above the heart. But both are lopsided. The western extrovert mind and the eastern introvert mind are both lopsided.

To become a total man, one needs the functioning of all seven. It is not a question of choice. It is a question of being capable of living in all the centers without any conflict. There is none – we create the conflict.

A person can become an extrovert and can become an introvert very easily – just as you go out of your house and you come in. But whether you go out or you come in, you will have to pass from the door, and that door is anahata. So my emphasis is always on the anahata, the heart centre, because that is the door and both the dimensions meet there.

If somebody tries to live just below the heart centre, he closes the door. Then he becomes very worldly. He cannot even think that god exists. He cannot even think that religion can mean anything. It is all nonsense, rubbish. He does not even believe in love. He thinks love is just a bait for sex, just a foreplay for sex. Just not to be rude one has to at least pretend love. But the basic thing remains sex. He does not believe in love, he cannot believe in love, because he does not know what love is. He has never functioned at that centre. He has never stood on the door between the two worlds.

The introvert person also becomes very lopsided. He also closes the door of the heart because he becomes afraid. From that door opens the world. So he goes on denying. He becomes a renunciate, a monk, anti-life, condemnatory, repressive, afraid – continuously afraid of relationship, of moving with people, of creating any sort of love, because who knows? – love may bring in sex. Once you open the door of love, then the whole three chakras become available – the chakras of the below.

It is better not to open the doors so you can forget all about the lower world. Then one remains just inside – but one's life becomes a morbidity. One becomes like an island – cut off from everything . . . a dry bone. No juice remains. The very shape of life disappears, because if you don't love, life starts disappearing.

Life exists when you love. Love becomes the very foundation for life to exist. It can have its foothold there.

The introvert becomes more and more sad – silent of course, but not happy. The extrovert is very excited; the introvert is never excited. He remains calm and quiet, but calmness and quietitude are not the goals of life. Ecstasy is the goal of life. Just to be calm and quiet can mean death, can mean suicide. You can dry up all the sources of life in you. You will become calm and quiet, all the fever gone, all the passion gone, all the lust gone – but then you are also gone. You are just an empty room, a negativity, a sort of absence, not a presence. You are not fulfilled. You cannot dance – you have nothing to dance about. You cannot sing. No song arises in your life because all songs dry up when love dries up.

The extrovert seems sometimes to be very happy . . . is more happy than

the introvert, but never silent. More joyful – it is a joy to be with an extrovert. You cannot live with an introvert long; that's why saints are so boring. It is good to pay respect to them, but you cannot live with them for twenty-four hours; they are really boring. And just to think about heaven where all the saints have gathered down the centuries.... One cannot believe how boring that place must now have become. It will be sheer boredom.

You can be with an extrovert, happily; you can relate with him. He is an excited being. He sings, he plays around... many games. He enjoys. Of course he is tense. He is never silent; that is his problem. Happiness is at a cost – that he loses tranquility, equilibrium, balance. His excitement becomes more and more feverish, and there is every possibility of it turning into a delirium. The extrovert can be mad at any time; the breakdown can come very easily to him. He is so excited and so tense. He has no centre – just the revolving periphery.

To me, a real man or a real woman has to live in all the seven chakras together. Then you have the tranquility of the introvert and the excitement of the extrovert. That's what a rich life has to be – the silence of the introvert and the joy of the extrovert, the centre of the introvert and the periphery of the extrovert.

A centre without a periphery is poor. A periphery without a centre is poor. When the periphery and the centre both exist together and you don't choose – you simply move from one to another enjoying both, not putting them as opposites to each other but balancing them as complementariness – your life becomes tremendously rich.

That's what I call life abundant. Then you really live in luxury, because you have all that the extrovert can have and all that the introvert can have; you have both the worlds together. Yes, in this sense, you can have the cake and eat it too. Then you are very affirmative. You don't have any negations, any condemnations. Between samadhi and sex, between the muladhar, the first centre, and the sahasrar, the seventh, the whole sky is available to you, and whatsoever you choose, you can be. And it is good to go on changing. Why get fixed to one centre? Why not remain flexible, flowing, streaming like a river? Why become a pond? Why get stagnant and stale? Be **dynamic**.

That's why I insist on **Dynamic Meditations**. "**Meditation**" and "**dynamic**" are a contradiction in terms. That means I am trying to make a combination of the extrovert and the introvert. **Meditation** means passivity, **meditation** means just to be oneself. And dynamism means to do many things, to be active, to be flowing. **Dynamic Meditation** is a contradiction in terms but it is only apparently so. It is possible to have both.

Dance Your Way to God, #21

A group member says: I didn't like being pushed and often I wished to leave, but I didn't. I had a lot of difficulty in getting in touch with deep feelings through these exercises.

No, the problem was with you, not with the group. If you don't like being pushed, then the whole group is missed; there was no point in it. You should

have left. Always remember that there is no point in doing a thing which you don't want to do. There is no point because nothing will come out of it, only frustration. You will never really do it. You will be just playing around, thinking maybe something will happen; let us see. But you resent it. You don't like being told to do this, you don't like being disciplined. Then nothing can happen, because a group has a discipline.

The questioner asks: Yes, but how to get out of my stupid resistance?

I will give you a few stupid things to do, and you will get out by and by. Many people have this attitude – particularly the new generation all over the world – that there is something wrong in being disciplined, in being told to do something. They think their freedom is denied. But only a disciplined man can have freedom; nobody else can have freedom. You can have license but that is a totally different thing – not freedom. Freedom is a very responsible thing. It needs great alertness and alertness needs great discipline. They depend on each other.

It is a hierarchy. If you discipline your life in a certain way, you become more centered. With a more centered being, you have more light inside, more **awareness**. Otherwise, everything becomes diffused. Everything becomes topsy-turvy and you become a mess, a chaos. Then you don't have any inner order.

So there is no need to become a slave. Discipline is not slavery. If some discipline is forced on you against yourself, then it is a slavery. But if you choose it, it is not. For example, somebody comes and starts operating on your stomach; then he is trespassing. But if you go to a surgeon and you pay him a fee and he operates on you, it is freedom. It is out of your own voluntary will that you have come to him. It is you who has decided to be operated on. So he is not a butcher or a murderer or anything. You can say any moment, 'Stop! I don't want it. I am finished with it,' and he has to stop.

When you go into a group, it is on your own will that you have decided to participate in it; nobody is forcing you. You decided to play the game, so you have to follow the rules. That's what I am suggesting. If you were feeling that it was not for you, that you don't want to be disciplined, then leave immediately. What is the point of being there? Being there will just be futile.

You participate in another two groups after the camp. First, in the camp, try to do what I am saying. It is according to your will. If you don't want to participate, then follow the rules of the game. In the camp do all the **meditations** as hard as possible, as totally as possible. Particularly the **Dynamic Meditation** will be helpful to break this, because getting up early in the morning, the mind starts thinking, "Why bother? Why force anything upon yourself? Why not be spontaneous? Why not sleep a little more?"

To enter into some discipline is so beautiful, and it gives so many new visions and insights, that once you know it.... People have wrong associations about discipline – parents saying to them, "Do this, don't do that"; their orders are almost foolish. The child sees the foolishness of it, but he has to yield to it because the parents are powerful. Then teachers and all sorts of stupid people teach and force things on the child which the child knows are meaningless, but still he knows he has to do them. Then the whole society does the same. It is a

stupid society and it goes on forcing stupid things on people, so wrong associations arise. But that wrong association is dangerous. You will miss a few beautiful things.

The Passion for the Impossible, #17

Someone asks: I was doing Buddhist **meditation** for two years... I kept falling asleep!

Mm, that's possible in a Buddhist **meditation**... very possible. That's why Zen masters have to keep a staff continuously to hit the disciples, because they are always dozing. The whole method is so silent, so relaxing, that the natural possibility is to fall into sleep. Whenever we relax, whenever we are silent, we fall asleep, so with relaxation there is a deep association with sleep.

That's what we have been doing for our whole life – and the Buddhist **meditation** depends on relaxation. So once you relax, the mind gets the hint that now you are ready to sleep, because that is the only way it has come to know sleep. It has no other way, no other experience. It cannot figure it out – if you are relaxed, why aren't you going to sleep?

Osho says it is a conditioning – just like the conditioned response of Pavlov's dogs who were trained to respond to the ring of a bell by the subsequent reward of meat. After a time the meat could be withheld, but the dogs would still continue to salivate at the sound of the bell.

...To fall asleep, relaxation is a must, but relaxation is not necessarily a step towards sleep. It can become a step towards **meditation** too. But then a great change of your past associations is needed, otherwise you will fall asleep. But it is good that you tried. With my **meditations** it will never happen because they are so active. They create a turmoil in your energy, a chaos; you cannot fall asleep. And for the modern mind, that seems to be the best possibility.

In the old days when Buddha was here and when he invented his **meditations**, people were absolutely relaxed. In India in those days – all over the world in those days – people were sleeping almost twelve hours because there was no electricity, no kerosene, no light or anything. Even now in Indian villages, that is the case. Thousands of villages have no light, so the sunset is the end of the day. Then what to do? You gossip a little or sing a little, or dance a little and then go to sleep. By the time it is eight, the whole village is fast asleep – and there is no point in getting up too early.

So people have been sleeping deeply. When a person has slept absolutely, then even if relaxation happens, sleep will not come, because the sleep need is fulfilled. And people were working hard. They were working the whole day as they still do in the East. Technology had not yet replaced their work. So when you work hard and you sleep well, your need is completely fulfilled. If you sit silently, relaxation will come, sleep will not follow, and your energy will start moving in a new direction.

Relaxation is a step towards both sleep and samadhi. After relaxation there is a bifurcation. Either you go into sleep or you go into samadhi; these are the two possibilities.

It is very difficult for the modern mind to feel relaxed in the first place. But if you feel relaxed, the second problem is not to fall asleep. People are not sleeping as much as they should, as much as the body needs biologically, and they are not working hard either. Without hard work, sleep is impossible. You have to do hard work, then the body creates the need to relax. So people are not working – hard work has disappeared – and they are not sleeping well.

So whenever they start **meditating** – any **meditation** like a Buddhist **meditation** – they start falling asleep. Hence my insistence on active and **dynamic** methods. Once you start tasting – once that opening has started functioning and a few glimpses of satori have come to you through active methods – then you can again start Buddhist methods, and they will be tremendously meaningful.

The Passion for the Impossible, #18

A sannyasin says: I leave tomorrow. I have a problem – I have no self-confidence. I am very unsure of myself, and I feel much anger sometimes.

About your problem.... Whenever a person feels the lack of self-confidence, he becomes easily angry. In fact anger is always an indication that you are not self-confident. A person who is confident about himself is not easily angry. It is very difficult for him to get into anger. It is our weakness that leads us into anger. The stronger you are, the less anger will be there. The strongest person goes beyond anger. Anger is weakness.

So don't be worried about anger; it is a byproduct. Rather be concerned how to become stronger. Do three things. One is, **meditate** regularly. Within six months you will feel a burst of energy and a confidence arising in you. But don't be bothered about whether any result is coming or not. Continue for six months. And choose any **meditation** you like, but stick to that; don't change – one day Kundalini, another day **Dynamic**.

One day it will suddenly happen that you will be full of energy, and suddenly you will see that all unconfidence has gone. You have become sure about yourself, centered.

The second thing. Before going to sleep, just stand in the room and feel that you are a pillar of energy from the ceiling to the floor – just the shape of a pillar. Close your eyes and feel that you are a pillar of energy, and that you are melting. Visualize that the energy is falling and you are underneath it, as if taking a shower of energy – just for seven minutes. And feel completely cleansed, purified, bathed, and then go to sleep.

And the third thing. Whenever you feel angry, don't throw it on persons. Rather, beat a pillow. [For details of the pillow **meditation** see *Hammer On The Rock*, Sunday, December 21st, 1975.]

The Passion for the Impossible, #22

A sannyasin says she is not doing the **meditations** because: It feels too much of an effort. I enjoy just sitting and walking, and being with friends.

Then don't create problems! – because that sitting and enjoying you have been doing your whole life. That has not changed you. Your problems are there. When something is to be done, you don't want to do it – you enjoy sitting – but the sitting is not going to help you. If it is helping, then there is no difficulty. If you can just change yourself by sitting with friends and enjoying, then I am not here to force you into any discipline, any hard work. But it is not changing you. That's what you have been doing for your whole life. You will remain the same

Some hard work is needed. And when you have done hard work and you have earned rest, then sit silently and enjoy friends. It is beautiful... nothing is wrong in enjoying friends and sitting silently – it is good, but earn it first. But how can you-think that sitting and enjoying friends is going to help? It may be just an occupation – just getting into things so that one can pass time, or it may be just an escape from yourself. It may be just a trick of the mind to waste time.

If you are really interested in changing and in dropping your problems, then there are two things: either drop them... then I will not say to do any hard work. Simply drop them. Then you are allowed to sit silently and enjoy and do whatsoever you like, but then drop the problems – and never raise them again. I'm not saying don't talk about your problems to me – not even to yourself. Drop them completely. And if you cannot drop them, start **meditating**.

It is hard but it has to be done. At least two, three months hard work is needed. It will cleanse you and it will purify you. It will destroy the old structure and a new possibility will arise. Otherwise you will continue with the old.

And I see that there is a problem. If you want to avoid hard work, drop the problem. But I don't see that you will be able to drop it so easily. It is a real problem – it is there hanging in your unconscious.

And my feeling is that you are avoiding **meditations**. They are not hard... because so many people are doing them. You are perfectly healthy, full of energy; you are not old. It is just the mind that is avoiding **meditation**, because the mind knows if it goes into **meditation**, sooner or later the structure will explode and you will have to change.

My feeling is that you are enjoying your problems, your depression, your sadness; you are enjoying it in a subtle way. If you want to enjoy it, then too, there is no problem – but then enjoy it deliberately, knowingly. Then depression is no more depression.

So tomorrow, think about it – these two things. Sit silently tonight. The alternatives are there: either you drop the problems or you have to start **meditating**. And not so-so, lukewarm. You have to really work hard and go into it. Tomorrow write a letter about whatsoever you have chosen. And I am happy whatsoever you choose, so don't bother about me; don't think about what I would like.

Both are good, perfectly good. In fact if you can drop problems simply like that, that's beautiful; nothing could be better. But if you cannot, then tomorrow morning get up and start **Dynamic Meditation**. And all five you have to do. When the camp is finished, do two **meditations** and the

Nadabrahma, the humming **meditation**, at home – three **meditations**.

The Passion for the Impossible, #28

Rest should be the criterion of power. A man of power is absolutely at rest, he has no restlessness in him. Because restlessness is nothing but dissipation of energy. When you are feeling restless, you are dissipating energy.

Hence in the East, the meditator became the symbol of power. When a person **meditate**s, he loses all restlessness. His thinking stops, his body movements stop; he becomes like a marble statue...totally still, unmoving. In that moment he is a pool of energy. He is tremendously powerful.

If you see somebody **meditating**, sit by his side, and you will be benefited. Sitting by the side of someone who is in a meditative mood, you will move into **meditation** also. His energy will pull you out of your mess. **Meditation** is nothing but absolute rest.

How you bring that absolute rest depends on many things. There are a thousand and one methods to create that rest. My own methods are such that first I would like you to become as restless as possible, so nothing is hanging inside you; restlessness has been thrown out – then move into rest. And there will be no disturbance, it will be easier.

In Buddha's time, such **dynamic** methods were not needed. People were more simple, more authentic. They lived a more real life. Now people are living a very repressed life, very unreal life. When they don't want to smile, they smile. When they want to be angry, they show compassion. People are false, the whole life pattern is false. The whole culture is like a great falsity. People are just acting, not living. So, much hangover, many incomplete experiences go on being collected, piled up, inside their mind.

So just sitting directly in silence won't help. The moment you will sit silently, you will see all sorts of things moving inside you. You will feel it almost impossible to be silent. First throw those things out so you come to a natural state of rest. But, real **meditation** starts only when you are in rest.

All the **Dynamic Meditations** are preparatory to real **meditation**. They are just basic requirements to be fulfilled so that the **meditation** can happen. Don't treat them as **meditations**; they are just introductory, just a preface. The real **meditation** starts only when all activity has ceased – activity of the body and activity of the mind.

The Discipline of Transcendence, Vol. 2, #5

Buddha says:

To practice the deed that is not doing...

He says practice that. He says "practice" because there is no other way to say it. The word *practice* looks like doing, that's the paradox. He says, "Do

that which cannot be done." Do that which only happens. Allow, he means – allow that which happens, allow godliness to be there. Allow life to be there, allow love to be there. Allow the existence to penetrate you, to infiltrate you. Don't continue to be a doer.

He does not mean don't do anything at all. He says don't emphasize it. Maybe it is needful. You have to clean your room. Without your doing it, it is not going to happen. So do it! – but don't get obsessed with it. It is just a minor part.

The major part of life, the central part of life, should be like a happening. As the lightning happens in the clouds, so godliness happens. As rivers go on rushing towards the ocean and dissolve, so love happens. So happens **meditation** – it has nothing to do with your doing. Your doing is not essential for it to happen. It can happen when you are sitting and not doing anything. In fact it happens only then, when you are not doing anything and you are sitting. I insist for you to do many things as methods, but the insistence is only this – that you have to be tired, otherwise you won't sit.

It is as if you tell a child, "Sit silently in the corner of the room," and he cannot sit; he is so restless, he is so full of energy. He wants to do this and that and run around. The best way is to tell him to go and have seven rounds – run around the house seven times, around the block – then come back. Then without your telling, he will sit silently.

That's the whole point of my insistence to do **Dynamic**, do Kundalini, do Nataraj– be spent, so that for a few moments you can allow happening. You will not reach to **meditation** by doing, you will reach to **meditation** only by non-doing. And in non-doing will happen the real thing.

The real thing cannot be produced; it always happens. One has to be just sensitive and open and vulnerable. It is very delicate. You cannot grab it. It is very fragile...fragile like a flower. You cannot grab it. If you grab it you will destroy it. You have to be very soft. It is not hardware, it is software. You have to be really soft, you have to be feminine.

The Discipline of Transcendence, Vol. 2, #9

These consolations are of no help. Somebody is in misery and you tell him, "Don't be miserable. It is just psychological." How does it help? You make him even more miserable. These theories are not of much help. They have been invented to console, to deceive.

If you are freezing, you are freezing. Rather than asking whether your father was a polar bear, do some exercise. Jump, jog, or do **Dynamic Meditation**; and you won't freeze, I promise you. Forget all about your father and grandfather and great-grandfather. Just listen to your reality. If you are freezing, then do something. And something can always be done. But this is no way; you are on a wrong track. You can go on asking and asking, and of course the poor mother goes on consoling you.

The question is beautiful, very meaningful, has tremendous import. This is how humanity is suffering. Listen to suffering. Look into the problem and don't try to find any solutions outside the problem. Look directly into the problem and you will always find the solution there. Look into the question;

don't ask for the answer.

Ecstasy – The Forgotten Language, #4

So the higher the altitude, the lesser is the grip of the earthly, the earth, and you are closer to the sky. You are less tethered to the instinctive, to the heavy, and you are more open and available to grace. So down the centuries meditators have traveled to the Himalayas. It was risky, very risky, but once they started **meditating** there it was difficult for them to come back – it was so easy there. Just the very altitude changes the whole chemistry of your body, and the changed proportion of the oxygen makes a lot of difference.

The more oxygen that goes into your being, the more pure the atmosphere, the less the carbon dioxide, the lighter you will feel. The same happens through fasting – it changes the quantity of oxygen. The same thing happens through **Dynamic Meditation** – it changes the quantity of the oxygen. All yoga **breathing** is nothing but an effort to change the chemistry, but on higher altitudes it changes naturally.

What Is, Is, What Ain't, Ain't, #3

Osho,

Yesterday, although sitting in an uncomfortable position, I slept deeply through most of your lecture. I don't find your discourses boring, so why did I sleep?

Nothing wrong. If you enjoy the sleep, perfectly good. Just remember one thing: don't start snoring because that disturbs other people's sleep.

A man started to snore in his seat at the opera. "Please stop your snoring," the usher pleaded, "you are disturbing the others."

"Look, kiddo," the man said angrily, "I paid for this seat and I'll do as I please."

"Yes, sir" replied the usher. "But you are keeping everybody awake."

Sleep is good – nothing like it. Enjoy it to your heart's desire.

And sometimes it happens.... There are two possibilities: listening to me, either the talk becomes boring, then you can fall asleep; or the talk can become like a lullaby, then too you can fall asleep. The talk can become like a song around you, a warm song around you, then you can fall asleep. Or it can become a jarring note, very boring, so you have to escape somewhere. And my guards won't allow you to escape from here easily, so the only possible escape is to close your eyes and go to sleep. That is an escape so that you need not listen. Both are the possibilities.

Sometimes what I am saying may look boring to you because whatsoever I

am saying is one truth again and again and again. And I have to repeat it because I have compassion for you. Otherwise every morning I could come and sit in this chair, say "ditto," and go away.

The great novelist had gone insane, but now there seemed to be some hope for his recovery. For three months he'd been sitting at a typewriter in his room and pounding out a novel. At last he announced that it was completed and brought it to the leading psychiatrist at the institution who grasped it eagerly and began to read: "General Jones leaped upon his horse and yelled "Giddap, giddap, giddap, giddap, giddap." Then the doctor thumbed through the rest of the book. "Why there's nothing here but five hundred pages of 'giddaps'!" he exclaimed.

"Yeah," said the writer, "stubborn horse!"

So what can I do? I have to say "Giddap, giddap" every day. Stubborn horse.... Unless you listen, I am going to repeat it again and again. It is not going to help you much escaping into sleep, it is not going to help you much. I will hammer you out of it.

Sometimes it is boring. I know it, because sometimes I myself fall asleep. Then I have to look at the clock.

The psychiatrist was late for the appointment. He came barging in and was very apologetic. "Think nothing of it," said the patient, "I kept busy."

"How?" asked the doctor suspiciously.

"I was in the corner talking to myself."

"Was it an interesting conversation?

"Not very. You know me!"

Certainly I know myself more than you know me. I know sometimes it becomes too boring, so don't feel guilty. Just remember one thing: don't snore. Sometimes it becomes a lullaby. If you love me, and you love me tremendously, then whatsoever I say goes and surrounds you like a warm blanket; you start feeling cozy, comfortable. Maybe the physical posture is not very comfortable. It has been made in such a way that you cannot be physically very comfortable in this Chuang Tzu Auditorium. **The marble underneath, cold, hurting, and my guards all around. And they don't allow you anything, they don't even allow you to cough, sneeze; and you have to be completely alert, otherwise....** The posture is not comfortable – even then you fall asleep. Think: if the posture were comfortable then you would fall into a coma! But you love me and while my words reach you they become lullabies. But there is nothing wrong in falling asleep once in a while. Don't make it a permanent habit!

Tao: The Pathless Path, Vol. 1, #6

You ask me: "How to be a Taoist psychotherapist within a very Confucius-oriented mental institution?" The whole world is a Confucius-oriented mental institution. Confucius is the master of millions, of the whole

world really. And the whole world has become a mental institution. It is very difficult to find a man who is sane. Insanity is normal.

So if you are in a mental institution don't be worried very much, because whether you are in the institution or in the world it is the same. There is not much difference – just a little difference of degree.

You can be Taoist anywhere because Taoism has no conditions to be fulfilled. The first thing you will have to understand is: don't think of the mad people as nuts, don't think of them as mad. That is disrespectful. Their family thought them mad, hence they were hospitalized or institutionalized. The politicians thought them mad, the priest thought them mad, everybody thought them mad. But I tell you they are only different, not necessarily mad. Certainly they are different but who knows who is mad? Jesus was thought to be a madman, Mansoor was thought to be a madman, Francis was thought to be a madman, Ramakrishna was thought to be a madman. But who is mad?

These people are different, that much is certain. Be respectful. Maybe by being respectful you will help them to come back, to become more alert.

Now this has to be understood: when a person goes mad it simply shows that he was the weakest link in the group in which he used to live – for example, in a family. If the family is neurotic – as families are – then the person who is the weakest in the family will become neurotic. And through that person the whole neurosis of the family will start flowing. He will become the scapegoat. He may be weaker, he may be more fragile, he may be more sensitive than the others. He may be of a softer heart and a softer build. So the whole neurosis of the family will start flowing through him and the whole family will start calling him mad. And they will start thinking about taking him to the psychiatrist, to the institution.

And he was helpful, he was a safety valve for the neurotic family. The family's neurosis created the neurosis of the person because he was the most vulnerable in the family. Maybe he was the most intelligent, the most sensitive, the softest of them, so he became affected first. The others were more hard, more insensitive, more stone-like – he was more like a rose so he was crushed.

Then he comes to the psychiatrist and the psychiatrist is ready to label him: he is a schizophrenic, or a manic-depressive, or this or that. He is labeled. The family is happy – they were right. And he cannot say anything because the family says he is mad and the people where he works say he is mad and now, finally, the psychiatrist confirms that he is mad.

The psychiatrist is in the service of the society. The psychiatrist is part of the politics. Just as in the old days the priest was in the service of the society, now the psychiatrist is in the service of the society. Now the psychiatrist is doing the same function as the priest. The old conspiracy continues. The priests and the politicians were together – they conspired against man – but now the priest has lost his prestige so he is being replaced by the psychoanalyst and psychiatrist. Now he is in service and the politician is using him.

You force the person into a mental hospital. The moment you force a man into a mental hospital you fix the idea that he is mad in his mind absolutely. The idea that he is mad, which you have given him, is irreversible. Now everything will prove that he is mad – the treatment, the medicine, the doctors, the nurses, the whole atmosphere. You are hypnotizing him into madness.

The first thing to do – if you really want to be a Taoist in a mental institute – the first thing to do is to help the person to feel that he is not mad, only different. Do you see the difference it will bring? Just the word *different'* Nothing is basically wrong with him, he is just not like others. Then you are not destroying his self-respect, then you are not destroying his dignity, you are helping his dignity. Then you are not giving him a hypnotic idea that he is mad, you are helping him to be dehypnotized. Help him as a person but not as a patient. Nobody is a patient. Help him with respect, not with any derogation on your part.

Don't label him, because persons cannot be labeled. People are so infinite people are so glorious – how can you label them 'manic-depressive or schizophrenic'? These labels are dangerous, very dangerous. And nobody knows exactly what schizophrenia is, nobody knows exactly. There is no exact definition of who is abnormal, who is mad. So don't play with words.

Help the person to understand that he is different. Help the person to understand that he will be existing in a crowd which is totally different from him so he has to be a little careful – that's all. If you can bring a little more **awareness** into him, you will be a great blessing to him. That's all that is needed.

In the East we have done it for centuries. In the East, in the old days, if a person was going mad they would not take him to a doctor, to a physician, they would take him to a certain sacred place, to a temple. Why? Because madness was thought to be something divine. It is beautiful to think of madness as divine. It has something in it of the divine of the divine spontaneity, of the divine chaos. It has something that transcends ordinary intellect. They would take him to the temple and in the temple he was not thought to be a mad person, he was thought only to be in a higher stage.

People would pray for him and he would be left surrendered to God. And in almost all cases people were helped. They would again become normal – whatever that means. They would come back home, they would be able to fit with people more easily.

In Japan, in Zen temples, they still do that. They don't consider a person to be mad, they simply accept him as a person in trouble, a person who is different. They help him to be in the monastery but nobody does anything else for him. He is left alone. His needs are fulfilled. And by and by, within three or four weeks, he settles. The stirring that was inside him settles. In fact, to take a person out of his family reference and context is to help him.

But mad-institutions should not be called mad-institutions. They should be houses to help different kinds of people, with respect.

Don't think of yourself as a doctor, think of yourself as a friend. Don't think of yourself as higher than the patient. You are nobody to prescribe; you have just to understand the person and help him come to more **awareness**.

Many things can be helpful. Music will be more helpful than medicine. **Meditation** will be more tremendously helpful than anything else and **Dynamic Meditation** particularly will be helpful. Just help him to cathart. He has gathered much rubbish in his heart which he has not been allowed to throw off anywhere. Help him to throw it off. Don't repress him any more. His family was repressive, his society was repressive, now at least you can help.

What I call the **dynamic** methods of **meditation** can be of tremendous value to future psychiatry. Just help him to bring his madness out, whatsoever

he feels like. If he wants to scream, let him. And don't let him feel guilty that he is doing something wrong. It is perfectly okay. In screaming nothing is wrong. He must have been waiting from his very childhood. He wanted to scream and scream and scream and nobody allowed it. Now the scream has become too much of a burden. It needs release. Let him scream. Let him cry and weep. Let him roll on the ground. And by and by you will see all violence disappearing. By and by he will cool down, he will settle down. Then give him silent methods of **meditation** – zazen, Vipassana, and other methods. First give **cathartic** methods, then silent methods. These two things.

And be respectful. Serve him, don't treat him – and you will be able to treat him.

Osho,
In your discourses on Patanjali, you spoke of the need to develop a third psychology – a psychology of the awakened mind which would supplement already-existing psychologies of the abnormal and the normal mind. You also said that Gurdjieff had tried to develop such a psychology, but had failed to do so after Ouspensky left him.
Osho, could you say a little more about the general form and content of your third psychology? For example, could it be taught in the way that the first and second psychologies are taught? And what benefits might be expected from teaching such a subject?

The first thing: it has a content but it has no form; it is not formal. That is the first basic difference.

The second thing: it cannot be taught, therefore, as a subject. It is not a subject. You cannot make a curriculum out of it. It cannot become a textbook.

Then what can be done? In universities, in colleges, in schools, facilities can be made available where people can **meditate**. It has no form, so you cannot teach it – but it has a content, it can be learned. And you cannot impose it. **Meditation** cannot be imposed. You can only make facilities available: a temple on the university campus, a **meditation** hall, underground cells where people can go and sit silently and be with themselves. You can provide **Dynamic Meditation** to allow people to cathart and then you can give them facilities where they can sit silently and be alone, centered, grounded in their being.

This cannot be a subject to be taught, it cannot be made compulsory. Only those who are interested, who have a desire a longing, only they will be able to come there. You can have a guide who can give indications of how to cathart and how to be silent and sit silently – general guidance. That too has to be very vague. If you try to be very, very concrete it becomes a pattern, and no **meditation** is possible in a pattern. **Meditation** is a fluid phenomenon, you cannot give it a pattern. So just fluid patterns can be given.

And each one has to develop his own pattern because each individual is so different from everybody else that one's **meditation** cannot be another's **meditation**. Buddha's **meditation** cannot be Jesus' **meditation**. Of course, the **meditation** is the same, but each one will have his own way.

It is like when you go to a tailor. He may cut out of the same material but

he will have to make different clothes for different people. The material is the same but the dresses will be different.

The **meditation**, the quality of meditative **consciousness**, is the same.

These are things to be remembered. Firstly, people have to be helped so that they can throw off their repressions unconditionally. Nobody must condemn them. If they want to shriek and shout and scream, they have to be allowed. If they want to' jump and run, they have to be allowed. If they want to dance, they have to be allowed. If they want to go almost crazy, they have to be allowed. And this is the beauty of it: when a person goes crazy on his own he is not crazy, deep down he always remains in control. Tremendous control arises and he becomes unburdened.

When a person has become unburdened then he can start the second step – Vipassana, zazen-type silent methods. Just tell them to sit silently. If thoughts come, **watch**. Don't fight with thoughts. They will come less if the person has really been **cathartic**. Not so many thoughts will come, the traffic will be very, very slow. Ordinarily your mind is always in a rush hour but now a thought will pass sometimes and then there will be a gap. You will be more silent. Thoughts will come and go but you need not be worried. Just **watch**. You have nothing to be worried about – good or bad, no judgment is needed. Just be a watcher.

These small instructions and a guide who will give the instructions is all that is needed. If people bring problems the guide can solve them. This guide has, of course, to be a meditator himself otherwise he will not be able to help. It is not that he knows about **meditation** and can be of help, no. It is not that he has read about **meditation** and can be of help, no. He will have to be a meditator.

That's what I am trying to do here. I am not interested in the universities, in the education system, because I know that unless I have thousands of meditators that is futile, that is not possible, that cannot be done. So the first thing is to create thousands of meditators. Once I have those thousands of meditators then my interest will be moving towards universities. Then those meditators can go to the universities, to the colleges, to the schools, and they can create facilities there. Their presence will help and their own experience on the path will be a help to others.

But the basic thing about **meditation** is freedom. It cannot be imposed. You cannot force everybody in the school to come and **meditate** at a particular time. That will destroy **meditation** forever.

That is being done with poetry. Poetry is destroyed by the universities and colleges and schools because people are forced to read it. Once they are forced to read it they lose all interest. Then never in their life again will they read poetry. Poetry is so beautiful it cannot be forced. You should make possibilities available. Poets can be called to be there to read their poetry. People can ask them questions and they can explain. Or you can ask poets to be there and create poetry before school children or before college and university students so they can see how poetry arises in a being, how poetry descends, how a person pours out poetry:

They can sing with the poet, they can dance with the poet, they can enjoy the poetry, but there can be no examinations. Poetry is such a big thing that examinations cannot be given on it. You can examine mathematics. It is such an ugly thing that if you destroy it, nothing is destroyed. But poetry no, please,

no. Never touch poetry. Examinations are destructive.

Just make possibilities available. Poets should be moving from one university to another university. Poets should be called from one university to another university. They should be there and people who are interested in poetry should sit by their side and wait, should sip tea with the poet and wait. If the poetry arises they should be able to see the birth of it. Then they can sing with the poet and they can ask questions of the poet.

Meditation will also be like that because **meditation** is still higher than poetry. Poetry at least has words, **meditation** has no words. **Meditation** is a wordless poetry; poetry is **meditation** in words. Music is **meditation** with instruments, poetry is **meditation** with words but **meditation** has no words, no instruments – only sound, only silence. It is the highest peak of human **consciousness**. You cannot teach it, but people can learn it.

The question is from Brian Lewis. He is a professor in England. A beautiful person. He can be of much help in creating a possibility in his own university.

But remember, textbooks are not possible and this is not a subject matter, you cannot make a curriculum out of it, it has no form. It has content. It's content is God. That's what God is all about – the content of **meditation**.

Tao: The Pathless Path, Vol. 2, #8

Osho,
No effort is required to be born. No effort is required to die. No effort is required to fall in love.
Why is such effort required to know God through **meditation**, when this seems to be the most natural thing?
Is God trying to test us in some way?

First thing: no effort is required in **meditation** either. **Meditation** also comes on its own accord. Through effort it never comes. To whom has **meditation** happened through effort? It will be almost like making an effort to love somebody. How can you make any effort to love somebody? The more effort you make, the more the love will be false, pseudo, just a pretension. Love has to arise naturally. So arises **meditation**.

But all meditators are not spontaneously in it – and neither are all lovers spontaneously in it. In fact, psychologists say – a tremendous discovery – that if love is not talked about, ninety-nine percent of people will never know anything about it. If love is not talked about, if poets don't go on praising it, and if traditional literature is not available about love, ninety-nine percent of people will never be aware that anything like love exists. They will know about sex, but not about love. But because of the poets and because of the novelists and because of the films and the TV, love is talked so much about that everybody starts thinking that he is in love. That love is also false.

And the same is the case with **meditation**. Ninety-nine percent of people start **meditating** because **meditation** is talked about. There are times when it becomes fashionable. America is passing through such a phase. **Meditation** is talked about; everybody is doing **meditation**. If you are not doing it you must

be missing something. You don't feel any need for it, it has not arisen in your being, you have not come to that point of evolution where **meditation** happens on its own accord; but everybody is doing it and everybody is going to the masters and everybody is sitting silently. Somebody is doing zazen and somebody is doing TM and somebody is doing **Dynamic**. You must be missing something. So greed arises; out of greed you start making effort.

That effort is not for **meditation**. That effort is to gain something which you think will be gained out of **meditation**.

These phases come and go. These cults arise and disappear. These are just like fashions. The real meditator has not come to **meditate** because others are **meditating**, but a deep need has arisen in him, has become a knocking in his heart, a continuous knocking. The whole world seems to be meaningless; he wants to go in. He wants to know who he is. Not because others have known! If there is nobody propagating **meditation** and no books are available and all books are destroyed and all masters go and hide in the caves in the Himalayas, then too there will be a few people who will **meditate**, who will find out how to **meditate** on their own accord. Those will be the real meditators. And for them **meditation** will be just as easy as anything. It will be just like **breathing**.

When such a man comes, then any technique functions for him. I observe it every day. If somebody whose time has come to **meditate**.

...The natural has disappeared. All that is nature has disappeared; everything is false and plastic. Hence **meditation** also has to be false and plastic. But real **meditation** never happens through effort.

Then what does one have to do? You have to do some effort in the beginning; otherwise you will never come close to any **meditation** technique, close to any **meditation** school. You will have to go through effort because you have become unnatural beings. Making effort will help you to understand what **meditation** is. It will not lead you into **meditation**; it will simply help you to understand what **meditation** is. It will help you to understand whether you can fall into that space called **meditation** easily or not.

If you feel that it comes very easily to you, that you can fall in that space and you can reach that space, effort will disappear by itself. There will be no need. You can simply sit with closed eyes and it is there. It is so natural. But only once it happens, then it is very natural. And unless it has happened you will not be able to know whether you are a natural meditator or not; so effort will be needed.

Man has been made so artificial that everything will have to be made through effort. But by making effort you will come to feel and see whether you can easily float into it or not.

...And remember, effort is not needed for **meditation**. Effort is needed to undo what the society has done to you. A dehypnosis is needed. The society has hypnotized you. The society has conditioned you; an unconditioning is needed. The society has made you dirty; a cleansing is needed. A good shower – that's what your effort is. Once you have started feeling that **meditation** is your innermost quality, you can go into it anytime. It is so easy, as **breathing**. Then all effort disappears.

...But then things will be difficult for the society. Society needs clerks, society needs soldiers. Society needs very repressed people whose energies are boiling inside and have no way to go anywhere – so that they can be put into

any work. Society arranges things in such a way that you can become slaves.

The society is not here to make you free people, because with freedom politics will disappear, states will disappear. In a free world there will be no nation and there will be no need for nations and there will be no need for armies.

Millions of people just wasting their life – doing parade. Left turn! Right turn! Turn about! Millions of people – doing it very happily and thinking they are doing great things, great service to humanity.

Who would like it? Free people would like to become singers or dancers. Good if you dance...but "turn about," "left turn," "right turn"? Have you ever seen any bird doing right turn, left turn? Have you seen any animal? They dance, yes, they dance, but dance is a totally different thing. People will dance and people will sing and people will go into the forest and chop wood, and they will go to the sea and fish and they will go to the mountains, they will do farming, gardening, they will be carpenters, weavers, spinners. But people will do something that they like to do.

Right now you are doing something that the government wants you to do. And subtle is the trick. The university, the school, the college – subtle is the trick to force you into something which you never wanted to do. Then of course if you remain miserable it is just understandable. How can you be happy?

It is very rare that you come across a celebrating being because it is very difficult to escape from the prisons the society has created around you. In a natural world things will be just the reverse. It will be very difficult to find a miserable man. Why? There seems to be no need to be miserable. Buddhas will be just common. Rarely will you find a man who is not a buddha, if things go naturally. But things are not natural.

That's why you even have to learn how to **meditate**, and you have to learn how to love, and you have to learn how to be happy, and you have to learn how to know godliness.

The First Principle, 4

Sex has been condemned so much, you cannot enjoy it. And that's why energy remains fixated somewhere: oral, anal, genital. It cannot go upwards.

Tantra says man has to be relieved, destructured from these three things. So Tantra says that the first great work has to happen in the muladhar. For oral freedom screaming, laughing, shouting, crying, weeping, are very helpful. That's why my choice of encounter, gestalt, primal and that type of group – they are all helpful to relieve the oral fixation. And to relieve you of the anal fixation, pranayam, bastrika, fast chaotic **breathing**, is very helpful, because it hits directly on the anal center and makes you able to relieve and relax the anal mechanism. Hence the **Dynamic Meditation** is of tremendous value.

And then the sex center: the sex center has to be relieved of the burden of guilt, condemnation. You have to start relearning about it; only then can the damaged sex center function in a healthy way. You have to start relearning to enjoy it without any guilt.

The Tantra Experience, #8

Now, my whole effort here is to give **meditation** a totally new perspective – so that is relaxes you on the one hand and yet does not take away that challenge, that blissful tension from you. You remain capable of both: in fact your capacity to relax makes you capable of being more tense when it is needed. That's how it should be – only then can a person be creative. Otherwise one will not be creative. One will simply become lousy, one will relapse into a sort of stupidity, into lethargy.

The greatest problem about **meditation** – and in the past in the East we have tried and observed it – is that in ninety-nine persons out of one hundred, it has proved non-creative. The East has lived a very non-creative life. Yes, in a way it is non-tense: people accept slavery, people accept poverty, people accept death – they say it is all okay. All sorts of ugliness are accepted and people have lived at the lowest rung of life, and this is one of the by-products of the so-called **meditation**.

The West has not bothered about **meditation**, has been very creative, but it has been driving people mad. They are tense, they cannot sleep, they cannot enjoy, they cannot relax. Now both seem to be somehow lopsided. Something like a synthesis is needed, where a person is capable of relaxing whenever he wills it – whenever he wants it he can relax and go into the deepest layer of rest – and whenever he wills, he wants, he can get up and accept the greatest challenge possible.

This has to be the future of man. That's why my emphasis, so much emphasis, is on active **meditations**. In fact in the East, nothing like it has happened – it has never existed before – so if Eastern saints are against me and they cannot understand me, it is not difficult to understand why. Nothing like active **meditation**, **dynamic** or chaotic **meditation**, has ever existed. By **meditation** they mean a person sitting just like a buddha, silently. Dancing, jumping – this is not **meditation**... this has not been **meditation** for them at least. My effort is to join activity, creativity, with relaxation.

This Is It, #3

The therapist, the counselor, has to love the patients so deeply, so totally, that in his love something starts in the patient. Under that impact of love he also can see the problems in their true perspective.

Problems are not really problems: the only problem is that people have become blind. They live with the problems for years and they can't see it.

Expertise can help you to dissect the problem, to analyze the problem, to go to its roots, to its causes, implications, and you can make the person intellectually understand, but that is not going to help really. It may make the person a little more adjusted but nothing much else. The problem will start asserting itself from somewhere else. It will find some new way to surface, in a new name it will continue, because the man has not really attained to insight.

If you attain to insight then solving one problem is solving all problems,

because then you always have that insight with you: you can focus that insight on any problem and it starts disappearing.

By becoming a sannyasin you naturally become more loving. My sannyas is sannyas into love, initiation into love... and with love you can see the problem of the other person.

So don't sit there like an inhuman expert: come closer, more personally to the person, because his problems are your problems – they are everybody's problems, they are human problems. There is not a single problem which cannot be your problem, and you cannot have any problem which cannot be anybody else's problem... we share.

So don't let the patient feel that it is his problem and he has come to a computer, an expert. Let him feel he has come to a human being – as frail, as limited, as prone to mistakes as he himself. Then an understanding arises, the person starts opening, and in the light of your love and care, he can start seeing something which he was not able to see before.

Help people to attain a loving insight into their lives, help people to love themselves, and problems will start disappearing: They have been taught to hate themselves, they have been taught condemnation and nothing else, hence so many problems. Help them to accept themselves, help them not to be perfectionists. That's how millions of problems arise....

The perfectionistic mind is a neurotic mind. The perfectionist hankers for the impossible, so he always falls short. He cannot reach the goal, he is frustrated; then he starts thinking that something is wrong. He asks the impossible – it cannot happen by its very nature. Then he feels he has some defects. He loses self-confidence, and then small problems look like big problems; he cannot tackle them, he becomes nervous. He starts avoiding the problems, he goes on putting them aside. He hopes time will do something, and it never does anything.

The problems put aside become bigger and bigger; as time passes they become bigger and more rooted. Perhaps if they were tackled in the very beginning they would not have been such a great nuisance. Later on they become very, very difficult because they go deep into the blood; they start poisoning the whole system.

So bring people to love and accept themselves and tell them whatsoever they are is perfect... it is absolutely blissful the way they are! Once this feeling arises in a person – that he is absolutely okay – ninety-nine percent of problems have disappeared, and only one problem remains, and that problem nobody can dissolve. That problem is something which is existential – that is the problem of "Who am I?" For that problem the person has to go into the deepest core of his being. Help people to **meditate**, talk about **meditation**, help them to become more aware of **dynamic** methods of **meditation**.

America has become alert about the passive methods of **meditation**. They cannot help much because America basically is an active country. Passive methods cannot help America – they may give a little solace, consolation, but finally they will prove to be like tranquillizers, nothing more. Only very, very active and creative methods can be helpful. And tensions have not to be dissolved; tensions have to be transformed.

If a person simply dissolves tensions he will become uncreative. That's what happens through "TM" and other methods. They talk about it being very creative – it is just nonsense: it cannot be creative! Take away tension, then

who bothers about creativity? The person becomes relaxed, but with relaxation he becomes detached too; with relaxation he starts looking at life as useless, meaningless. Tensions have to be transformed, tensions have to be used in a creative way so that they don't destroy you – rather they create something.

India has suffered very much from these methods, in-active methods of **meditation**. The whole poverty of this country is because of these methods. For thousands of years we have been just drowning in ourselves, not thinking of anything else – not thinking of the society, not thinking of better roads, not thinking of better housing, not thinking of better food, not thinking of better hygiene – nothing! If a person can just close his eyes and be silent, we think enough is achieved.

Yes, this person will not go mad, that is certain, but just not going mad is not enough. It is not a qualification that you are not mad, that you sleep well, that you are not very tense. Good, but nothing to brag about.

Something creative should be born out of your silence. So my emphasis is basically on active methods. Silence should come but through activity, creativity – through painting, dance, music... it should remain continuously joined with action so it does not annihilate action; on the contrary it enhances it.

This Is It, #7

A sannyasin asks: I'm a runner and when I run each day I get a feeling very much like when I'm doing **Dynamic Meditation**... Can I use it as a **meditation**?

Yes, use it as much as you can. If you can run then there is no need for any other **meditation** – it is enough!

... Any action in which you can be total becomes **meditation**, and running is so beautiful that you can be totally lost in it. And you are in contact with all the elements – the sun, the air, the earth, the sky; you are in contact with existence. When you are running your **breathing** naturally goes very deep and it starts massaging the hara centre... which is in fact the centre from where meditative energy is released. It is just below the navel, two inches below the navel. When **breathing** goes deep it massages that centre, makes it alive. And when you are running, you are throwing all carbon dioxide out of your lungs. Carbon dioxide makes people dull, dead, frozen, blocked. Carbon dioxide is good for trees and very bad for man. We are in mutual agreement with the trees: they inhale carbon dioxide and exhale oxygen; we inhale oxygen and exhale carbon dioxide. That's why as there are becoming less and less trees on the earth, man is becoming less and less alive, because the partner is dying.

That's the whole meaning of ecology: we are together! You **breathe** out, the tree breathes in; the tree breathes out, you **breathe** in. The tree purifies you through oxygen, you nourish the tree through carbon dioxide.

When you are running, the whole carbon dioxide is thrown out and your lungs are full of oxygen. When they are full of oxygen they purify the blood, they purify the whole system. That's what purity is; it has nothing to do with

morality. Purity has something to do with biology, it is a biological concept. When your blood is pure and is not hampered by poisons and used garbage – it is red and alive, full of joy and each drop of blood is dancing in you – you are in the right mood to catch **meditation**. Then there is no need to do it – it happens!

Running against the wind is a perfect situation. It is a dance of the elements. And while running you cannot think: if you are thinking, then you are not running rightly. When you are running totally, thinking stops. You become too earth-bound, the head no more functions. The body is in such an activity that there is no energy left for the head to go on and on; the thinking stops.

And in those moments of non-thinking, your existence is pure, you simply are, you don't know who. You don't know if you are Indian, German, English, Christian, Mohammedan – you don't know who you are. All is forgotten, you are unburdened of the head... you are again an animal! In that moment – when you are again an animal – there is a possibility to contact godliness.

This is my message – that before a man can contact godliness he will have to become an animal, never before it... because man is a false entity, not authentic at all. Before we can rise high and reach the ultimate we will have to become authentic, as authentic as animals. Through running that authenticity happens....

It is perfectly good, and now it will be coming more and more because now you know what **meditation** is. And both these things will help each other: in **meditation** you will again and again come to those moments which come in running, and in running you will come again and again to those moments which come in **meditation**. By and by both methods will become one. Then there will be no need to do them separately: you can run and **meditate**, you can **meditate** and run.

Sometimes try one technique.... Just lying down on the bed, imagine that you are running. Just imagine the whole scene: the trees and the wind and the sun and the whole beach and the salty air. Imagine everything, visualize it, make it as colorful as possible.

Remember any morning that you liked the most – when you were running on some beach or in some forest. Let it fill you completely... even the smell of the trees, the pine trees, or the smell of the beach. Anything that you have liked very much, let it be there as if it is almost real; then start running in imagination – you will find that your **breathing** is changing. Go on running... and you can do this for miles. There is no end to it, you can do it for hours.

And you will be surprised that even doing this on the bed, you will attain to those moments again when suddenly the **meditation** is there.

So if some day you cannot run for some reason – you are ill, or the situation does not allow, or the city is not worth running in, you cannot run – you can do this and you will attain to the same moments.

This Is It, #12

A few people move towards height and few people move towards depth. Ultimately they both culminate in the same experience, but the paths are

different.

A person who moves into depth has to learn more let-go, more relaxation, and a person who has to go up-hill, has to learn more effort, more technique, more will... and will is going to be your path. If you try relaxing, it will be very difficult and you will not succeed in it. You can succeed very easily in creating great will.

So the path towards the mountains is the path of will. It is arduous but you will enjoy it; it will not be arduous for you. And that has also to be understood – that something may be arduous to one person and it may be very, very beautiful to another. And something may be very easy to one and may be very difficult to another. It depends on the person.

I can see in you a very, very great possibility of a willpower that can explode. And if you don't allow it, you will be going against yourself.

The path towards the mountains is the path Glasser calls 'the path of positive addiction.' There are two types of addiction in life – one is negative addiction: a man becomes an alcoholic or a man becomes a heroin addict or a smoker or anything. Then there are positive addictions: a man becomes a meditator or a man becomes a runner or a great swimmer – these are positive addictions. The addiction is the same – if you are an alcoholic, you will miss it if you don't drink; then you will miss it tremendously. The same will happen to you if you become positively addicted

If you run every morning for one hour and one day you don't run, you will feel very, very sad and depressed and that something is missing – and a guilt feeling too. Of course there is no question of any guilt about whether you run or not, but you will feel a guilt feeling too. If people who are will-oriented become negatively addicted, their life is wasted. If they become positively addicted then they are great creators. The addiction is the same, the mind is the same....

So if you can start working on positive addictions you will be tremendously benefited. For example, **meditation**: choose one **meditation** and then put all your effort in it. That effort has to be very regular because will is created only out of regularity. It has to be very persistent and a continuity has to be maintained. Even to miss for one day is to destroy much – and at least one hour every day has to be given to it.

Many people have been doing research work on addictions and it has been found that it takes at least sixty minutes per day to become addicted to something... less than that won't do. And it takes at least three to four months to really become addicted: one hour every day for four months; that is the period. Once you have become addicted, then there is no need for any effort. It becomes natural, it becomes your second nature.

After doing a **meditation** for one hour every day for three, four months, without break, any **meditation** will do and you will start finding trance-like states. It can happen through running.

Runners know about it – that after running a certain distance they lose the mind and suddenly there is a transcendental state, a trance-like state. They don't know who they are any more; they are just pure energy. Joggers know that, dancers know that that after a certain moment the dancer disappears... there is only dance. When that moment comes, it is the meditative moment, and it can be done through anything.

In Japan they have used all kinds of things – archery, swordsmanship,

wrestling – for **meditation**. And anything active will be good for you – something like Vipassana won't help much. If you just have to sit silently it will be unnecessary trouble for you. So choose some active **meditation** – the **Dynamic** is good, Kundalini is good, dancing is good – and then persist.

After three, four months, you will become a perfect meditator. The only thing is to be regular and not to relax the effort. It is only a question of three, four months – that is the most important period. Once the foundation is there and you have become positively addicted, then the addiction works.

This Is It, #14

The real **meditation** starts only when the activity has stopped. For example in the morning **meditation**, **breathing** is not **meditation**, just a preparation. Catharting is not **meditation**; it is again another preparation. The mantra "**Hoo**" is not **meditation**. It is again a deeper preparation for it.

Meditation starts when you stop and you fall silent and become frozen. In those few seconds there is a possibility that you may have a little glimpse, a little breeze of **meditation**.

But once it starts coming then you can drop these methods; they are not a must. Once you have known that this space exists, once you have gone into it many times and come back and you have become acquainted with the path that leads to it, then there is no point. You throw the guide, you throw the guidebook, you throw all maps! You know the path: you close your eyes and you slip into it, and whenever you want you can slip into it; then nothing is essential.

But in the beginning when you don't know this, the map and the guide, music and dance and everything, is helpful; these are just arbitrary helps.

So don't think that these are **meditations**. The map is not the real country, and neither are these real **meditations**. The map is just an indication. Once you have known the path then you can travel it all alone. Then there is no need for anybody and then there is no need to do anything – because **meditation** is not an act. You cannot do it... it is nothing to do!

How can you do it? It is like love: you can be in love – how can you *do* love?

The Further Shore, #5

Osho tells a sannyasin there are some things about his energy that it will be helpful for him to know. You haven't allowed yourself to ever be wild, you've always had a subtle control inside you – and that can be a hindrance to spiritual growth

...There is a subtle difference between repression and control. Repression is not having understanding of what you are doing; you simply repress something. Control is a little more intellectual; you feel convinced that this is the right thing to do, so you control.

You are not repressed but you are controlled. Intellectually you understand what is the right thing to do and what is not, and you try to do the right thing. By and by that has become a habit, the very style of your life. That's why you are not streaming, not flowing, not dancing. And unless you dance, unless you go wholeheartedly with your energy – even if it takes a wild form, even if it becomes almost maddening – you will not grow. One has to go with it totally, and one day a different kind of discipline arises. There are three different things: one is repression without even intellectual understanding; another is control with intellectual understanding; the third is discipline with spiritual **awareness**... and that is what is needed. We substitute it by control or many more people substitute it by simply repressing.

You are in the second category, the controlled category. It is better than people who live with repression but one step more is needed: you have to drop control and you have to come to an inner discipline – which is not a kind of control at all. It is simply your **awareness**: you know and your act follows your knowing. The act is spontaneous like your shadow follows you; it follows your knowing.

So while you are here, relax control; that is the first thing. The second thing: whenever you feel that you can go a little more, try. For example, you are dancing and you feel that if you try a little more you can go a little wilder. Then try it – because we never know how much we can go unless we try.

Slowly, slowly, you take one step, two steps, three steps, and you become more confident and a great trust arises in energy – that wherever it leads it is good. The day that trust arises the transformation starts.

We have been taught not to trust the energy, not to trust life. We have been taught just to trust reason which is a very small fragment and which is in the service of the society. All that is vital, alive, has been denied, and dead reason has been given full rein.

So when you are doing the **Dynamic Meditation** or the Kundalini or some other **meditation** and you feel that you can go a step more, then go. That one step will make it possible to go one step more, then go. That one step will make it possible to go one step more and so on and so forth: one step leads to another. Soon you will be going far away from your self-drawn boundaries.

Once you start going beyond the boundaries you start expanding. That's what expansion of **consciousness** is, and that's what man is always hankering for.

There is no need to be small; you can be the whole! Even the sky is not the limit: you can be as big as the whole existence, but for that great courage is needed.

We live in a very, very shrunken state with small boundaries which we hide behind. Come out! Those caves will not give you light; in those caves light never reaches. Come out in the open!

So first, relax control; second, whenever you feel a boundary try to go at least one step beyond it; and third, don't be afraid of the wild and the mad.

If a person remains afraid of the wild and the mad he cannot expand. And the fear is unnecessary... in fact the fear is very dangerous. If a person remains afraid of the wild and the animal and the mad, then all madness goes on accumulating. Layer upon layer you are piling it up: one day it will be too much. One day it will be so much that you will not be able to control it. It will explode and then you will be nowhere. That's how madness happens.

Madness happens because of the control. These people in the madhouses are very, very controlled people: their madness is the conclusion of their whole life's effort.

A man who allows madness, allows wildness, never accumulates any madness and is out of danger. Rather than having it wholesale it is better to have it retail. It is very good to be angry sometimes rather than not being angry for ten years and then one day murdering a man. In those small homeopathic doses anger is good; nothing is wrong. If you don't use it in small doses, one day it will be so much that your system will not be able to bear it. These three things, remember.

The Further Shore, #16

A group member is returning to the West. Osho reminds her to continue **meditating**. She says she liked the **Dynamic Meditation** best of all

...That's very good! If **Dynamic** suits then there is nothing like it, because it functions on all three planes of the being: on the body, on the mind, on the soul.

For example, Nadabrahma: it functions only on two planes – the mind and the soul. Techniques like TM function only on the mind. Any technique that functions on all the three planes of being brings a higher kind of integrity. Otherwise one plane starts lagging behind.

For example, one can do some chanting, *jappa,* mantra, prayer, but the body will remain uninvolved. In a Christian prayer the body will not be involved, so the body will remain lagging behind and sooner or later there will be a great distance between the mind and the body and the body will start feeling like a burden. That's why Christian mystics started feeling the body was the enemy. It is not the body that is the enemy; it is the technique that they have used.

If all the three planes function-together and the **meditation** is such that it keeps all three flowing together in a togetherness, then one never feels any disintegration, any fragmentation. Then body, mind and soul, all are you, and they all go on pooling energy into one centre. And obviously when all the three pool energies into one centre you have more energy and higher possibilities. You can go as far as all your three planes can permit.

If **dynamic** suits then it is very beautiful. Continue it, mm? Good!

The No Book (No Buddha, No Teaching, No Discipline), #31

If the hostile person changes, he can become a buddha very easily. So this is the best kind of sleep – the hostile sleep.

That's why my work here consists first of making you hot through encounter, through other **cathartic** groups, through **Dynamic Meditation**, Kundalini. The whole point is to create more fire in you, to bring your hostility to the surface – because from there, there is a possibility of change.

The second kind of sleep and the second kind of people are the phonies. This is the other extreme. One extreme is the hostile; the other extreme is the phony. These are the goody-goody people – always smiling, false and pseudo, always deceptive, never true. The hostile is true. He shows his face – whatsoever it is. It is ugly, certainly ugly, but he shows it. The phony has an ugly face but he has a mask. You never see his real face.

The politician and the priests, these are the phonies. The Brahmins could not produce so many enlightened people – they are the phonies. They are always trying to be sweet. This is a trick to protect themselves. These are the people who are very repressed. They go on repressing all hostility. The hostility remains but goes into the basement, hides in the unconscious.

The hostile is a simple person. You can always trust an angry person, remember. Never trust a person who is always smiling. I have heard about people who even smile in their sleep. They are so phony that the smile has become almost a fixed state of affairs. The lips have become paralyzed in a smile. The lips cannot do anything else. The smile has become material, concrete. It is not a thing that comes from the heart, it is a painted thing.

This is the person who is very orthodox. The first kind becomes revolutionary, the second kind is orthodox. He always believes in the rule; he is very obedient to society. In whatsoever society he is, he is obedient to it. He does not bother about what he is obedient to; he is simply obedient. These people become very respectable, naturally – because they obey the society. They never do anything wrong, they are always right. Their ego trip is for the right. They ride on the right – they are the righteous people. They always do the right thing, they never do the wrong thing. Naturally they get all kinds of respect and honor from the society. These are the respectable people.

The second kind is more difficult because the sleep of the second kind has more sweet dreams in it. The first kind is suffering from nightmares. Remember, when you suffer from a nightmare there is every possibility for you to awake. It always happens. When you really go into a nightmare and when the nightmare becomes too much, you are suddenly awake, your sleep is broken. The nightmare itself automatically works against the sleep. But when you are sleeping a sweet sleep and you are seeing beautiful dreams of paradise and heaven, then there is no problem – the sleep can continue. A sweet dream defends the sleep, a nightmare is against the sleep.

So the second kind, the respectable person, is the least religious person in the world. And, naturally, he is very cold. He cannot afford to he hot. These are the people who, if they come to this ashram, they immediately escape.

There is one woman – she has been here for one month – she only listens to me and then she escapes. She goes on writing letters to me: "I want to see you, Osho, but I can't do your **meditations**. They are dangerous. And I can't go to any group because they are dangerous too. I can only listen to you. I love what you say."

But what kind of love is this? If you love what I say, then that love will lead you naturally into what I am saying to do. If you avoid the **meditations**, if you avoid the groups that go on here, then what kind of love is this?

With words you know that no change is going to happen. You can absorb words – you have become very, very expert at absorbing words. And with words you are free. You can interpret in your own way. You can drop a few words, you can add a few words, you can change the very quality of what I

say. But you cannot change the **meditation** and you cannot change a group process like encounter. You will have to go into it. And one is afraid.

Now this woman is a phony. She is in a deeper kind of sleep than a hostile person. A hostile person can be changed because he is hot. This woman is phony. She is cold, ice cold. When the water is hot it is very close to evaporation – just a little more heat and it will evaporate. When you have ice cubes, first you have to melt them, then you have to heat them. The process is longer.

The third kind, the most difficult kind, is the zombies – the hostiles, the phonies and the zombies. The zombie is just in the middle – he is neither hostile nor phony. He is just in the middle, he is both. He is dead. He is neither hot nor cold, he is impotent. He has not taken any side, he is afraid. He just hangs in the middle. He cannot decide. So he has decided to be just a machine.

These people – the zombies – are just dead. They are walking, talking corpses. They are mechanical. They only know life as a rut, as a routine. They are ritualistic. The zombies become great saints and mahatmas; the hostiles can become revolutionaries, criminals, sinners; the phonies are very respectable people, the gentleman and the lady.

...These phonies get all the respect. They are the gentlemen and the ladies. They become the priests, the politicians; they are the powerful people. And the zombies become the saints and the mahatmas. Only they can, only they can afford to. They are so dead. They sit just like dead statues.

...Zombies can become great mahatmas because they are so dead. Life has shrunken in them. It is not that they have become desireless, no – they have become lifeless. When there is no life there is no desire – but that is not the point. A real sage is one who has no desire and absolute life. The false saint is one who has killed his life because that is the simplest way to kill his desire. But he is dead.

These are the three kinds of sleepy people and these are the three kinds of *nafs*. You have to watch your own – what kind of nafs do you have? If you are a hostile, be happy, things are easier. If you are a phony, be happy, things are a little more difficult but still possible. If you are a zombie then still be happy that you have understood that you are a zombie – some possibility is there!

Sufis: The People of the Path, Vol. 2, #7

A sannyasin describes some experiences which scared her during **Dynamic Meditation**. She felt like she was dying...

Everybody gets scared when things really start happening. When they don't happen people ask why they are not happening; when they happen they get scared. The reason is there.

When something really happens, this is how the mind looks at it. If you are sitting silently and something happens from the beyond, from the blue, the first fear arises that you are not in control of it. It is coming, nobody knows from where. The first fear arises because you are not in control of it... and we have been taught to always be in control. Control gives a kind of safety.

It is as if you are driving a car and suddenly it goes out of control. Mm? You want to go thirty miles per hour and it is going one hundred miles an hour. Then you will get scared: what is happening? You go on pushing the brake and nothing works. The car is simply going one hundred miles per hour.... Fear will come in. It is beyond you; now you cannot control it. Where will it land you? It is as if you are flying in an airplane and all the engines suddenly stop. Now everything is beyond your control and you start falling from thousands of feet up, slowly, slowly, and you cannot do anything! That's how it is.

When something comes from the beyond, even a small glimpse, you will feel it is beyond your control. You feel scared; you want to remain in control. You want it to happen but you wanted to remain in control too – and it cannot happen with your control; it happens only when you are not in control. When you are not in control, god is in control.

That's the meaning of trust. That's why without trust, nobody can go deep. That is the meaning of sannyas – that these scary spaces will come; then you will have to trust me. And you will have to trust me illogically, because there is no proof! This man may be right, he may be wrong – who knows? How can you know without going into it? You will only know when you have gone into it, but that is not the point. First the question is: how to go into it? How to trust this man?

So the fear, the first fear arises because it is something beyond your control.

The second fear arises when you go a little deeper and everything is functioning perfectly well; nothing is going wrong. Nothing ever goes wrong, nothing has ever gone wrong. When you see you are completely silent and everything is going perfectly well – trees are growing, birds are singing, planes are flying, trains are running... The world is going perfectly well without anything on your part; you are not doing anything and everything is going perfectly well. You are **breathing**, your heart is beating, blood is circulating – without you? You are not doing anything! And we have been trained to be doers, great doers, always doing something, so we have a wrong notion that without us everything will stop.

So the second fear comes when you go a little deeper. Suddenly you see the stupidity of the ego – that there is no need for anybody to do anything; things are going perfectly well without you! That comes like a shock: without you everything is going perfectly well? So you were not needed in the first place; you were not a necessity? You were unnecessarily posing yourself?

The ego falls flat; that is the second fear. And the third fear comes at the last – when you are just entering into the very nucleus of the phenomenon, are at the very centre. Suddenly you see that you are not separate; you are one with the whole. It feels like utter death. Zen people call it 'the great death'. The last fear comes, and one starts rushing away from it, one tries to escape from it.

These are the three points at which the master is needed. So whenever you feel afraid, just remember me and relax!

Don't Just Do Something, Sit There, #7

A sannyasin, newly arrived, says she works as a psychologist in a prison...

That's very good! Introduce **meditations** and many things there....

Because criminals can be helped immensely; you have just to make a few approaches. You can start with a small group: first with the staff if they feel, then with a few prisoners. It can be of immense help because prisoners really need some **catharsis**. They have become criminals because life and society did not allow them **catharsis**.

If you have violence and there is no outlet for it, one day or other it will explode and you will be possessed by it. You will do something for which you will suffer unnecessarily. And the violence can be released very easily with **Dynamic Meditation**... very easily. A person can become absolutely peaceful and non-violent.

If the world moves towards **meditation** a little more almost ninety percent of crimes will simply evaporate. Only ten percent of crimes will not evaporate through **meditation** because those are the crimes which are done in cold blood.

Those are the crimes which are more political than psychological; psychological crimes can disappear very easily.

Much can be done; start a little bit. It can become a great pioneering work.

The Open Secret, #19

A new sannyasin says: When I do **Dynamic Meditation** I always faint. The last time I had a hysterical fit and now I'm scared to death to do it. During the **catharsis**, during the fit, I saw myself falling over the balcony. When I was a child I fell over the balcony, and I saw myself just falling over again, and I guess that's what scared me....

Osho gives her a "come close energy darshan."

...You are scared, but if you can continue **meditating** it will be of great benefit to you: all those memories will disappear and your past will become more clean and unloaded. And **Dynamic Meditation** goes very deep. It can bring up the whole of the rubbish that is there in the unconscious. So fear is natural but in spite of it, continue.

Within three, four weeks, all this will disappear. The screaming, the visions, the hysteria, spasms, all will disappear. Once they have disappeared you will feel flowing for the first time. If you become afraid it will be difficult. And what Primal therapy can do in three years, can be done by **Dynamic** in three weeks.

So my suggestion is that you continue. I am here and now I am with you: just continue. Leave it to me... I will take care

The Open Door, #9

A visitor, who is a yoga teacher, says he has been doing the **meditations**, and has quite severe pains in his chest and a numbness in his arms. He has also being doing pranayama and bioenergetics.

Osho checks his energy.

You should stop; these **meditations** will not be good for you, they are not good for you. And don't do anything vigorous that brings the pain. You should move to silent types of **meditation**. You have done too much pranayama, that has created the trouble.

Pranayama sometimes creates the trouble, because there are a few things which have to be understood and which the so-called yogis don't know, and don't tell their disciples even if they do know. They go on prescribing pranayama to everybody in every situation.

The body needs a certain amount of oxygen. If more is given there will be trouble; if less is given then there will be trouble. The body knows how much it needs and it takes it in. When it needs more, it takes more in; when it doesn't need more, it takes in less. Pranayama is trying to control **breathing**, giving it a pattern it is the mind controlling the body. The body has its own wisdom. And the mind is very, very stupid compared to the body, because it is a very late arrival and still childish; the body is very ancient.

If you try something like pranayama too much, you will be absorbing too much oxygen, and you don't need it; that is creating the trouble. And too much work on the chest is also not good. For a few people it is good; it is for those who are starving for more air in a certain way. The best way is not to disturb the **breathing** but just to **watch** it, not to manipulate it but just to **watch** it silently.

So you have done something wrong: and you have always been choosing things which are vigorous: bioenergetics and **Dynamic Meditation**. These are all on the same lines. So you have a certain tendency to choose that kind of thing and they are not for you, not at least at this moment.

So here do Sufi Dancing; you can join the Music group in the night, and when the camp starts there will be two **meditations** which will be very helpful for you: one is Nadabrahma and another is Gourishankar. Don't do any vigorous **meditation**. If you can stay here a little longer then you can learn Vipassana, the silent Buddhist **meditation**, and Zazen; they will help you immensely. For at least three months completely forget about the vigorous methods; let the body settle back into its natural rhythm.

You have disturbed it, you have been too greedy.

You have been trying to do something with superhuman effort. You have strained your chest muscles too much; they are overworked. So for three months rest completely and do silent **meditations**. After four to six weeks you will start feeling completely okay. Your health is perfectly good, nothing is wrong. Something is wrong with your head: you have been doing too much! You are an effort-oriented person. You cannot relax easily. You want to do things, you are a doer. So these are the groups I will suggest.

Believing the Impossible Before Breakfast, #7

A sannyasin says: I'm afraid of going crazy. Then I get uptight inside. I can't relax and I can't find any peace.

Osho checks her energy.

No, nothing is the problem. You can relax easily but you do not, mm? Just drop the idea that you are holding; you are not holding or anything, just the idea is there. You have great expectations about yourself, that you should relax so much and you should do this and that, and that let-go should be total. Don't ask inhuman things. You are perfectly good; it is just that you have a great idea that that has to happen and then you start feeling, "I must be holding back, because it is not happening!"

Forget about all these things, these are all ideas. Let-go is also an idea, totality is also an idea. Forget all about these. Just be natural, whatsoever you are. Enjoy small things. Laugh and cry and weep and dance, and sometimes go crazy too because that too is part of life. In fact, if craziness is accepted as part of life then there will be no more crazy people. The crazy people only exist because people are not allowed to be crazy at all. So it is a simple division of labor. A certain amount of craziness is a must in the world, otherwise the world will not run; it will stop, it will be stuck. So a few people have chosen to remain sane, whatsoever happens and a few people have to go crazy because of these people.

You will be surprised: if a family is very sane then one person will have to become crazy. Now psychologists have stumbled upon the fact that the person who goes crazy is simply carrying the burden of the whole family. The whole family has dumped its craziness on this poor fellow, he is a victim. The mother cannot be crazy, the father cannot be crazy, the brother cannot be crazy; nobody can be crazy. Then somebody has to take that craziness. Everybody is trying to be sane and this poor fellow is vulnerable: all the crazinesses that others have left have been dumped upon him – he is suffering from all their craziness. If everybody were a little bit crazy once in a while this person would not be crazy at all. People in the madhouses are victims, victims of those people who think they are sane. We have forced them to be crazy. They are carrying our crosses and we are enjoying at their cost.

Always keep it in mind that once in a while a little bit of craziness is just beautiful. It gives salt to your life, a little taste, a flavor. And in twenty-four hours one should go crazy at least once. Then nobody will be crazy in the world, craziness will be spread; there will be no concentration of it.

So you need not be worried. If craziness happens, just go crazy. For one hour every day, it is perfectly healthy to be crazy. That's what I mean when I say, "Do **Dynamic Meditation**!" I have just given it a good name, that's all, because people will not like "Go crazy for one hour" I say "**Dynamic Meditation**," "Kundalini," but it is all craziness!

But it helps sanity; it brings health, it brings wholeness.

Don't Bite My Finger, Look Where I'm Pointing, #27

Another sannyasin says she is afraid, scared of going mad, of her mind.

There is no problem – just a few things that have always been in the unconscious have been stirred by **meditations**, so they are surfacing in the mind, that's all. But it is good – they will be released. If you keep them repressed, then one day you can go crazy. It is never by expression that anybody goes crazy – it is always by repression. And you have been repressing many things for your whole life, so they have become accumulated in the stomach. **Meditations** have broken a few paths into your unconscious. Things are coming up. But when they come, one can become afraid; one can feel that it may become too unmanageable.

But nothing to be worried about – they will simply go. All that you need is: continue at least one **meditation** every day. Pour all that comes into it. Shake and tremble with energy and let the whole thing be shaken up, and pour it out. **Dynamic Meditation** will do, Kundalini, or dance, Nataraj, will do, but you have to be really totally in the act. Do this for one hour every day and there will be no problem, no craziness, nothing. In fact, slowly, slowly you will become sane for the first time.

The Madman's Guide to Enlightenment, #17

You say: "Why are methods needed when releasement can happen instantly, herenow?"

Because you cannot trust me, that's why. You cannot trust me. I go on declaring that you are buddhas, already enlightened, but you are skeptical about it. You can believe – that too very grudgingly – that a Gautam Buddha may have become enlightened, maybe, perhaps. A Jesus became enlightened, maybe. You can grudgingly concede that much, but to concede that you are enlightened is too much. You cannot give such a gift to yourself; you are so against yourself, you are so condemnatory towards yourself. You can immediately accept it if somebody says that you are a sinner. Just think of it; if somebody says you are a sinner, you are ready to bow down. Even if on the surface you deny it, deep down you know that he is right because from the very beginning you have been taught – you have been poisoned – that you are a sinner. The teaching has gone into your very blood and bones and marrow; it has become part of you that "you are a sinner." All the religions of the world have been teaching this; for centuries, generations upon generations have been doing only one work: condemning man.

You are not even aware of the self-condemnation that you have for yourself, the hate that you have for yourself. You don't love yourself, how can you allow yourself to be a Buddha?

A release can happen this moment, but you won't allow it, hence methods are needed. If people can trust me, then there is no need for any method. The method is not going to help the release. Let me remind you, the method is only going to help you trust me. So I send you into therapy groups – these people will work on you. They will help only one thing: they will help you to trust me.

The whole function of therapy groups here is totally different than it is in

the West; it has a totally different meaning and significance. It is to create trust, it is to create a little love for yourself, it is to create acceptance. Then I send you into **meditations**; those **meditations** are **cathartic**.

A **cathartic meditation** is just throwing all the repressed energy that is boiling in you, that won't allow you to trust. **Dynamic**, Kundalini, and others will take away much energy that hinders; it will be released. Slowly, slowly you will become capable of trusting. It is only because of lack of trust that methods have to be invented. If you trust already, then there is no need for any method.

You ask me: "Why are methods needed when releasement can happen instantly, herenow?" A release will always happen instantly; whether it happens today or tomorrow it will always happen instantly, suddenly. It is a sudden experience, a lightning, and the whole past disappears; you are abruptly cut from the past, you become discontinuous with it. The old disappears and the new is born. And the new is not a modification of the old; it has no relationship with the old, it is simply unrelated with the old. The old has not caused it either, it is not an effect of the old, it is utterly unrelated with the old.

Krishnamurti has been saying the same thing for at least fifty years, but nothing much has happened. He goes on saying that it is possible just now – be **aware**, be awake. And people go on listening, because the problem is they cannot trust Krishnamurti that this can be just now. Their minds are spinning and weaving inside. "This is not possible – how can it be possible? What will happen to my past karmas? I have to undo them. And what about all the crimes and the sins I have committed? I have to be punished for them. And what about the Judgment Day? How can it happen right now?" Deep inside these unconscious rumblings go on and on. And you go on listening....

Seeing the failure of Krishnamurti, I have invented methods. I am saying essentially the same thing, because the message cannot be different. But I had to invent methods so that they can destroy your mistrust. Methods will help you to become unblocked; they will help you to become more flowing, they will help you to be less frozen – they will melt you, they will warm up the process of your being.

A release is going to happen instantly, any moment it is going to happen. But if you are ready, it can happen this very moment – not even a single moment more do you have to wait.

"Why are methods needed when releasement can happen instantly, herenow?" Because of you, not because of me. From my side I am very much puzzled why it is not happening to you. It should happen, why is it not happening? Why do you go on listening without understanding it? Why do you listen only intellectually? Why can't you listen from the heart, from your totality? It is a constant wonder to me – a miracle – that people can go on listening every day and can remain the same, hence the methods. The methods are not for the release, you are not going to become enlightened through any **meditation**, no; nobody has ever become enlightened through any **meditation**, but the **meditations** help. In a negative way they help; they remove the rocks and the stream starts flowing. They don't create the stream, they can't create it – how can rocks create the stream? They have nothing to do with the nature of the stream, but they can prevent it.

Because there are things which are preventing you from trusting the

moment, trusting God, trusting life, trusting existence, you are shrunk in fear, in doubt. In doubt and fear you have armored yourself just to be secure, safe; you have created a great armor around yourself. Your body is no more an opening to existence; it has become closed. Your windows, your doors, are all closed. The sun rises – yes, the sun rises in the evening – but it cannot penetrate in you. It goes on rising, it goes on knocking on your door, but the knock is subtle – so subtle, so silent, that you cannot hear it in your noisy mind, in that constant chatter that goes on inside you.

These methods are negative methods; they will not give you enlightenment, but they will remove the barriers. And once the barriers are removed, once all the barriers are removed, enlightenment happens. It is nothing that you have to achieve; when you are available... the release, the liberation.

The Sun Rises in the Evening, #8

These are the three fundamentals. First: everything is interdependent. Second: life is polar and the polarities are not opposites but complementaries. And third: that each is double inside, no one is single.

...So is the case with all the polarities: the negative and the positive, love and hate, beauty and ugliness, day and night, summer and winter, and so is the case with man and woman.

...This is the second fundamental to be understood before you can enter into the sutras.

And the third and the most important thing: the third fundamental is that no man is only man and no woman is only woman. Man is both, woman is both – both are both. Man contains a woman within him, and so is the case with a woman: the woman contains a man within her. So it is not only a question of the outside man or outside woman; it is also an inner phenomenon because the outer and the inner correspond. Just as I said, "as below, so above," I can say, "as outer, so inner."

Your inner reality is also the same as your outer reality: they correspond, they balance. Now more complexity arises because each man has a woman within him, and he has to come to terms with her. It is not just a question of having a woman outside that you love; otherwise things would have been less complicated.

...These sutras are concerned with this inner polarity, and unless you transcend this inner polarity you will not attain to the one, you will remain two. **Meditation** is a way to transcend this polarity within you. **Meditation** takes you away from all dualisms.

...The anima in everybody, whether man or woman, has to be subjugated. Why? – because it is the form, it is the body, it is matter. The spirit has to be the master, the spirit has to rise above the body. The spirit has to make the body follow it, not vice versa. So whether one is a man or a woman doesn't matter; the anima inside has to be made a follower of the animus because only the animus can search and seek.

...But ordinarily, men, women – everybody has become static. Even men are so orthodox. Christians, Hindus, Mohammedans, Jainas – even men are so

orthodox. They have fallen victim to their anima, their animus has been subjugated. It has to be released.

That's my whole effort here: to release your animus from the grip of the anima. Once the animus is released from the grip of your anima, then we can use the anima too, but not before. Hence my insistence on **dynamic** methods of **meditation**. Only once in a while do I suggest that people go to Zazen, Vipassana – only when I see that their animus is flowing; now they can use their anima. Vipassana, Zazen is anima methods, feminine methods. Sufi dancing, **Dynamic Meditation**, Nataraj, they are animus methods.

First you have to become a river, only then can your banks be used as supports.

The Secret of Secrets, #5

In the beginning great effort is needed. One must press on from the obvious to the profound. What is obvious? – The obvious is your continuous process of thought. And what is profound? – just a state of no-thought. What is gross? – all contents of the mind are gross. And what is subtle? – a state of no-content is subtle. One must go pressing on. In the beginning, great effort will be needed. In the beginning, you have to be utterly committed to the work, only then the blissful moment arises, when **meditation** becomes effortless.

First, **meditation** has to be masculine energy. Only then, in the end, can it become feminine energy. That's why my insistence for **dynamic** methods in the beginning. Bring all your effort to the maximum, put all that you have at stake, don't hold anything back, and then one day, you will be able to relax without effort: you will be able, just by closing your eyes, to reach the third eye.

The Secret of Secrets, #9

A friend has come. His whole body is suffering. He says his head is aching, his back is aching. And he says, "This all happened from your **meditations**."

I said, "What is the matter?"

He said, "I **meditate** five times a day."

"If you do **Dynamic Meditation** five times a day," I told him, "That you are still alive is a miracle! Who told you to do **Dynamic Meditation** five times a day?"

And he said, "My whole life has become disturbed."

"If you do **dynamic** five times a day, then who will mind the shop? Who will raise the children? Who will look after the house?

"No," he said, "Much bliss was coming from doing it once a day, so I thought do it twice a day. Doing it twice a day more bliss came. So I thought three times. Then I was doing it constantly like a mania thinking so much joy is coming. Joy is coming, but the condition of this body is getting very bad."

The body is a temple. Learn to respect it. It is a gift from existence. Don't just waste it. This is an insult to existence. And greed is a disease of the mind. Greed can catch hold of anything. If there are ten thousand, it should be ten million, this is greed. And much bliss comes from **meditating** one time, so **meditate** ten times, this too is greed. There is no difference, the same greedy mind... Beware of greed.

Die O Yogi Die, #8

There are two kinds of energies in every human being. One is moon energy, another is sun energy. Moon energy is passive, sun energy is active. And there are two possible ways to go into **meditation**. One is through the moon energy; then **meditation** is just a silent sitting and doing nothing. That's what Zen people do: sitting silently, doing nothing, the spring comes and the grass grows by itself. They simply sit and they wait – whenever the spring comes the grass will grow. They don't make any effort; they are using moon energy.

The sun energy is used by the yogis, by the tantrikas. The sun energy means that you have to make all possible effort that you can, that you are not to simply sit but dance, sing. Active **meditation**, **Dynamic Meditation** – is the way to provoke the sun energy, and that is going to be your way. If one goes into silence, sitting silently, then too one day when it happens, one becomes active, but the active part comes as a result.

Even Buddha, when it happened under the bodhi tree, had to become utterly active. After that, for forty-two years he was continuously in action, moving, waking people. He did all that is possible to do. He made thousands of people enlightened. Action comes out of inaction. In the same way inaction also comes out of action. If you use sun energy, then you go into action. There comes a peak of action, a climax, and from the climax, suddenly all action disappears. Then you are. This is the way it is going to happen to you. Dancing, singing, one day suddenly the dance is no more there; neither is the dancer. All has stopped... time and space disappear. That is godliness – that moment.

...Don't leave any stone unturned, bring your total energy into your **meditations** – don't hold back!

The Tongue-Tip Taste of Tao, #16

A sannyasin, who is leaving, asks for a **meditation** to do while away.

Osho asks which is his favorite **meditation**.

He replies that he doesn't have a favorite one; but sometimes he just sits quietly doing nothing: "I felt that there's nobody inside."

Very good. That's **meditation**! You can continue that sitting silently doing nothing for at least one hour every day. And one active one you choose – **Dynamic** will do; in the morning you do the **Dynamic**, in the evening you do the silent and that will be enough.

Both are needed to give you a balance, because man has two sides, active and passive. If one simply **meditate**s actively then the passive side remains undernourished. And if one **meditate**s only passively then the active side remains undernourished, and that creates a lopsidedness. Man has to become whole, and the wholeness is possible only through balancing. Your feminine, your masculine, your yin and your yang, should both be nourished. So one active **meditation** will do – **Dynamic** or Kundalini or dancing – anything, but one.

And then stick to it, don't change it every day. At least for the time you will be away stick to it, because if you don't stick to one method you will never go into depth. It is as if you want to dig a well but you dig here one day, another day somewhere else, the third day some other place. You will destroy the whole land but there will never be any well. You have to stick to one spot and go on digging. Howsoever long it takes, one thing is certain, that one day or other you will come to the source of water. That is there.

Choose a single method, one for active and one for passive. Your passive method is perfectly good. That's what real zazen is: just sitting, feeling you are nobody, a nothingness, a silence, an absence.

Relax into that absence. Disappear into that completely not even leaving a trace behind. That is good for your feminine side. It will give you fifty percent of **meditation**; fifty percent more will be needed. That has to come out of Sufi dancing, Nataraj, Kundalini; or **Dynamic**, or anything done very actively.

Then one grows in a very balanced way. So you do this.

The Sacred Yes, #20

A sannyasin says that when he does Vipassana **Meditation** he becomes drowsy and has low physical energy. Mostly when doing **Dynamic** he feels pretty good.

Pretty good?

My feeling is that at least for six to nine months you should do **Dynamic Meditation**. Your energy seems to be low. The **Dynamic Meditation** will help the energy to rise higher. Only then will Vipassana be helpful. Otherwise this happens: energy is low, Vipassana brings it even lower, because it is a very silent process. Then wherever energy is too low you will feel drowsy, sleepy, and you may start dreaming, and then the whole point is lost.

Vipassana can be done only when the energy is very high, so high that even if Vipassana brings it low, it cannot bring it so low that you start feeling drowsy. Otherwise in Buddhist monasteries that is almost the normal routine: out of one hundred monks, ninety-nine are drowsy, sleepy. That's why the Zen master has to move with a stick to hit their heads – they are all drowsy! In fact

it is natural, mm? It is not their fault! They have to get up at three o'clock, early in the morning, and then start **meditating**; and it continues the whole day. Unless somebody really has very high energy, he will fall into sleep.

So my approach is: first bring the energy to such a high level that even when you do Vipassana.... It will go down a little: your heart-beat will be slower, your pulse will be slower, your blood circulation will slow down – everything slows down in Vipassana. You already look drowsy... so in Vipassana you will fall asleep; it will not be of any use to you.

For nine months concentrate on **Dynamic Meditation**, and after nine months start Vipassana.

Won't You Join the Dance?, #14

Osho
I have come across a statement by R.D. Laing that madness is not breakdown, it is breakthrough. Our **meditation** camps, whenever they are conducted, are seen as a breakdown, even by psychiatrists. Is it justified and ethical for patients of depression to be given **Dynamic Meditation**? Please advise? I am merely a surgeon.

R.D. Laing is bringing a radical change into the world of therapy. He is not an ordinary psychiatrist, he is a revolutionary psychiatrist. He understands me and what I am doing here. He goes on sending his books to me. He reads what is happening here, what I am saying, what I am teaching. He has been meeting with sannyasins in London – he is immensely interested. But he is a revolutionary and his insight is great, and I agree with him in toto. He is right: madness is not a breakdown, it is a breakthrough.

But one thing I would like to say: all madnesses are not breakthroughs. But every madness can be transformed into a breakthrough – and that should be the work of the therapist. Even if the madness is a breakdown, the function of the therapist is to help the breakdown to be transformed into a breakthrough. Otherwise, what is your purpose? What are you doing?

Up to now, the function of the therapist has been to normalize the person, to bring him back to his old self. And what was his old self in the first place? It is his old self that has brought this state of madness. If you bring him back to the old self you are simply postponing the same thing happening again. Sooner or later he will again become mad. Maybe you are helping him for temporary relief. Unless his breakdown becomes a breakthrough you have not been a real help to him.

My methods of **meditation** are methods for future psychotherapy. The orthodox, the ordinary psychiatrists will be against my methods, because they cling to the old idea. They are afraid of the breakdown – I am not afraid of the breakdown. Breakdown simply means the change has started. Breakdown simply means all the old strategies, all the old securities, have failed. Breakdown simply means that your old personality is of no use anymore. You need a new being, a new birth.

When the child is born out of the womb he must be thinking – if he can think – that this is a breakdown, because his whole world is disappearing. The

womb, its coziness, its warmth, its safety, security – no worry, no responsibility – all that is disappearing. And the child has to pass such a narrow passage, he must be feeling that he is dying. And then he has to learn a new way of life from ABC. It takes twenty-five years for us to educate him to function rightly in the society.

But our society is abnormal, our society is neurotic. It has been dominated by neurotic politicians, neurotic priests, for centuries. So we convert each child into a neurotic – Hindu neurotics, Mohammedan neurotics, Christian neurotics. We change every child into a fanatic, and the more fanatic he is the more we praise him. The more he says, "Hinduism is the only religion, the only right religion, the only true religion," Hindus will praise him.

That's how Ayatollah Khomeini is being praised by foolish people in Iran. He is a lunatic – he needs a breakdown! – but he is being praised as a great leader, a revolutionary leader. Down the centuries, fanatics have been praised.

If somebody says, "India is the greatest country in the world, the most religious, the most sacred land," people will praise him. They will say, "Look how devoted he is to the country." He is simply mad – he needs therapy!

Because we have praised these kinds of neurotic attitudes, approaches, and we have condemned others... if somebody does not praise Mohammedanism, Hinduism, Christianity, we think he is a traitor. If somebody is not a great nationalist we think he is a traitor. We have condemned the sane people and we have praised the insane. Naturally, the crowd has remained insane.

The whole world needs a breakdown! But just a breakdown is not going to help. Before the world goes through that breakdown – and the day is coming closer every day – methods and devices have to be invented, innovated, which can transform the breakdown into a breakthrough.

That's what my **meditation** techniques are: a preparation for the future, a preparation, an absolutely necessary preparation, for something which is going to happen. Humanity is on the verge of a breakdown – we have come to the very end of the tether. Now there is no more, we cannot go on any longer in this way. The old patterns have been outlived; they are all outdated.

Your psychiatrists and your psychoanalysts will be against me, because they serve the past and I have no love for the past, not at all. I love the present, and through the present I prepare for the future. The past is so ugly, it is not even worth looking at. In a better future we will stop teaching people about past history, about Alexanders, Genghis Khans, Nadirshahs, Tamerlanes, because even to mention them to the children is wrong. Even to give them an idea that such people have existed, that man can fall into such degradation, is poisoning their minds.

But your psychoanalysts, psychiatrists, are in the service of the past; hence they will be against my methods. Their whole effort is somehow to patch up people. If some hole appears they simply patch it up, if some wound appears they cover it up. They keep you functioning efficiently as a clerk in an office, as a deputy collector, as a police inspector, as a stationmaster, etcetera. They are not interested in your humanity. Their interest is only that you should remain a functioning member of society, mechanically useful, that's all.

My purpose is totally different: I want you to be a human being. I want you not only to be a human being but to rise towards being divine.

You ask me, Krishna Teertha Bharti.... He is a surgeon, a doctor; naturally this question has arisen in his mind. You ask me, "Is it justified and ethical for

patients of depression to be given **Dynamic Meditation**?"

What else can be more justified and more ethical – because to be a sufferer of depression simply means he has repressed too much. Depression is nothing but repression. He is depressed so much because he has not been allowed to express himself. **Dynamic Meditation** is expression. In expressing himself, in catharting all that has been repressed in his unconscious, he will be unburdened, he will become saner, healthier.

Two robbers broke into a bank in a small town.

"Alright," said the bigger man. "Line up! We are gonna rob all the men and rape all the women!"

"Wait a second!" snapped his partner. "Let us just grab the dough and beat it!"

"Shut up and mind your own business," said the spinster from behind the counter. "The big fella knows what he is doing!"

We have made everybody repressed, pushing down all kinds of things. They are boiling within.

Before she left a friend's house Aunt Emma was warned that a sex maniac was loose in the neighborhood. That evening when she returned to her apartment, she cautiously looked under her bed, in her closet and behind the draperies. Then Emma switched on the light. "Well, he is not here!" she sighed. "Damn it!"

Everybody who has been brought up in our societies needs some methods to vomit anger, sex, greed, jealousies, envies. You are sitting on a volcano... and the volcano can erupt at any moment! If **catharsis** is allowed – and that's what **Dynamic Meditation** is all about – the volcano will disappear. You will become saner.

I am not saying you will become more normal, but I am saying you will become more sane. Now, the two may not coincide; in fact they cannot – because by the normal we really don't mean the normal but we mean the average. It is a wrong use of the word. *Normal* should mean one who lives according to the norm, one who lives according to the natural, spontaneous – he is normal. But people are not allowed to live naturally and spontaneously. They are forced to live an average life as others are living – and the average is thought to be normal.

That's why I say I make people saner. They will be normal really, but they may not coincide with your idea of the normal. They will not be average, certainly – they will be higher than the average. They will have more insight into life, more joy in their lives, more freedom in their lives, more rebellion too – more freedom and more rebellion. And the society and church are against freedom. They don't want you to be free, they want you to be slaves. Their whole vested interest is in your being always a slave. Hence they are all against me. I can understand, I am not at all surprised by their anger against me. Their anger is natural, because whatsoever I am doing here is going to sabotage their whole structure, and sometimes just a hole in the boat is enough to sink it. And my effort is to make as many holes as possible!

Osho
How did you become enlightened?

One never becomes enlightened – one is enlightened. One simply remembers it. It is not an achievement, but only a recognition. You are as much enlightened as I am, nothing is missing. You have not lost your god, it is impossible to lose him. He is our very life; without him we cannot exist for a single moment.

So the question is not how to find him. The question is how to become more alert, **aware** of that which already is the case.

Enlightenment is not a process of becoming, it is a discovery of being. You don't grow towards enlightenment; hence it is never gradual – growth is gradual. It is an explosion – sudden, instantaneous. It happens in a single moment... it can happen any moment.

You are only asleep, not unenlightened. You have to be awakened. So remember it: never think in terms of becoming. Becoming is desire, and desire is a hindrance, desire is a dream. If you want to become enlightened you will never be enlightened. Don't make it a goal, an object for desire, because all goals bring future in. And when the future comes in you are in a turmoil. That is what your so-called unenlightenment is. When there is no goal there is no future. When there is no desire, there is no possibility of dreaming. And the moment dreaming stops, sleep disappears.

The state of that no sleep, no desire, no dreaming, no goal, is enlightenment. Suddenly you find yourself utterly perfect. And one starts laughing, because one was searching for something which was never lost; one was seeking something which one has already been. How can you find that which you already are? It is impossible to find it. That's why enlightenment seems to be such a difficult process – because it is not a process at all, hence the difficulty.

The masters down the ages have simply been devising methods to wake you up, to shake you up, into enlightenment. They have used all kinds of methods, all kinds of devices. But all those devices are arbitrary; they have no intrinsic value of their own. Their value depends on the master and his artfulness, his skill. If somebody else is going to try those devices they won't work. It is not a science, it is an art, a knack.

The Zen master may slap you, may throw you out of the door, may jump upon you and beat you, but it works only in the hands of a Zen master. If you do it you will find yourself beaten, that's all, or in jail. A Zen master has a totally different vision of life, and slowly, slowly he creates a certain energy field around himself where the device starts functioning. It cannot function anywhere else.

The Sufi master uses his own devices, they were great device-makers. The most important Sufi tradition is called Naqshband; Naqshband means the designers, the devisors. And strange devices they have invented. For example, Jalaluddin Rumi's Sufi dance, whirling, a very strange device. In his hands it

worked tremendously, because when you really whirl you become disidentified with the body. That's why children enjoy whirling very much; they feel a great upliftment.

But for that, certain preparations are needed; certain food, certain patterns of sleep, certain exercises have to precede it. Otherwise, if you start whirling suddenly, you will simply feel nausea and nothing else; you may fall sick. No enlightenment is going to happen through it. Everybody cannot do it. A preparation is needed for the device to work, because the device is arbitrary, it is a hothouse plant.

When the master is alive he gives his life to his devices. The moment he is gone, only dead formulas are left. And people go on repeating those formulas for centuries. All those formulas appear stupid later on. In the hands of the master they had a golden touch; without the master, without the awakened one, they are just empty exercises.

Remember it: that the great masters cannot be imitated. They are unique and they should not be imitated.

A diplomatic dinner was being held at the embassy in Paris. Among the guests was an elderly dowager. She had overindulged in food, as was her wont, and as a result belched loudly. In the embarrassed silence that followed, an Englishman, seeing a countryman in difficulty, gallantly pretended that he was the offender and apologized for the faux pas profusely.

The difficult moment passed, but not for long. Once again a hearty belch rose through the murmur of polite conversation. This time a Frenchman, not to be outdone by the suave Englishman, apologized for the offensive interruption and received admiring glances for his quick thinking.

An American observing all this determined not to be outdone and placed himself in the vicinity of the dowager so that he could do honor to his country. Inevitably, the poor lady belched again and the American cried out, "That's alright, lady, this one is on me!"

Avoid imitation! That's what has happened to all the great devices invented by the masters. People go on imitating literally, not understanding the spirit – and the spirit is the real thing to understand, not the letter.

Hindus go on repeating methods invented by people like Patanjali, Manu, Yagnavalkya. Thousands of years have passed, but the orthodox mind clings to the letter; it is afraid to change anything. And without understanding the spirit of it, it goes on repeating like a parrot. And situations go on changing.

Now Patanjali cannot be applied to modern human beings exactly as he has taught to his disciples. Five thousand years have passed, man is no longer the same. If you want to apply Patanjali you will need another Patanjali to shift many things, to change many things, to drop many things, to add many things. He will have to create the whole methodology again, because man does not exist for any methods – all methods exist for man.

No system is so valuable that man can be sacrificed to the system; all systems have to serve man. If they serve, good. If they become useless, out-of-date, irrelevant, they have to be dropped – with deep reverence, with gratitude – they have done their work.

But the human mind is such, it always loves the past. The more ancient a method is, the more it is loved. In fact, the more useless it is: it can't change

you, it can't help you to change.

Each time a new person becomes **aware** of his innermost being, listen to him, and while he is alive be available to him. It is going to be hard to be available to the alive master, because he will not only be teaching you words, he will be cutting chunks of your being. It hurts, because you have gathered so much unnecessary garbage around yourself; it has to be cut, mercilessly cut. Only then can your essential being be revealed in all its beauty.

A farmer gathered his sons around him and demanded, "Which one of you boys pushed the outhouse into the creek?"

The culprit did not step forward. "Now, boys," said the farmer, "remember the story of George Washington and the cherry tree. It is true that young George chopped down that tree, but he told his father the truth and his father was proud of him."

Whereupon the farmer's youngest son stepped forward and admitted that he had pushed the outhouse into the creek. The farmer picked up a switch and proceeded to whip his son soundly.

"But Pa," protested the boy tearfully, "you told me that George Washington's father was proud of him when he confessed to chopping down the cherry tree."

"He was, son," replied the farmer, "but George Washington's father was not sitting in the cherry tree when his son chopped it down!"

The situation has changed... and you go on repeating old formulas. First watch the situation. Hence, methods that have worked before are not going to work now.

Enlightenment is the most simple thing, but because man is very complex – and as time passes man becomes more and more complex – he will need more and more complex methods.

I must be the first enlightened person who is using therapeutic groups as a help to **meditation**, for the simple reason that in the past man was so simple there was no need for him to pass through therapies first. He was healthy in a way, saner in a way, authentic, truer, sincere and honest.

Modern man is cunning, very cunning, and very repressed, so much so that he himself is not **aware** what he has repressed in his being. And modern man is very clever, he is not simple. He is so clever that he can go on deceiving even himself. By deceiving others continuously he has become skillful in deceiving. The skill has become so ingrained that now no conscious, deliberate effort is needed for him to be cunning. He can simply be cunning without any effort on his own.

This changed situation demands new methods, new approaches, new windows, so new that your mind is at a loss what to do. If your mind knows what to do, the device cannot be of any help. The mind, when it is unable to find a way out, is at a loss – that is the great, precious moment when something of the beyond can happen.

A little old bearded Jew accidentally brushed by a Nazi officer and knocked him off balance.

"Schwein!" roared the German, clicking his heels.

"Solomon," said the Jew, bowing politely. "Pleased to meet you."

You see the cunningness, the cleverness!

Liddell walked into a Chinatown tavern and said to the Oriental behind the bar, "Hey, Chink, give me a drink!"

Ten minutes later Liddell called out again, "Alright, Chink, give me a drink!"

A short time passed and once again Liddell shouted, "Say, Chink, give me a drink!"

"Listen," said the Chinese bartender, "I have held my temper, but you come behind the bar and see how you like to be insulted."

The two men exchanged places. "Okay," said the Oriental. "Now, you Nigger, give me a jigger!"

The modern man cannot be helped by Patanjali or Moses. It will need a totally new approach. That's exactly what I am doing here. You need therapies so that much garbage can be thrown out of you. Therapy is **catharsis**; it brings you face-to-face with your own unconscious. No old method has ever been able to do it – it was not needed in the first place, it was unnecessary. Sitting silently, doing nothing was enough. But now, if you sit silently doing nothing, that is not going to help.

In the first place, you can't sit silently – so much turmoil is inside. Yes, from the outside you can manage to sit just like the Buddha, a marble statue, still, but deep down are you still? The body can learn the trick of being still, but the mind is not so easily overcome. In fact, the more you force the body to be still, the more the mind rebels against it, the more the mind will try to pull you out of your so-called stillness. It takes the challenge and explodes on you with a vengeance, and all kinds of thoughts, desires, fantasies, erupt.

Sometimes one wonders where all these things go when you don't **meditate**. The moment you sit for a few moments' silence, all kinds of nonsense things start floating in your head, as if they were just waiting; when you sit for **meditation** they will come.

It was not so in the past. The primitive man was simple, the primitive man never needed anything like a Primal Therapy group. He was already primitive! You have become so civilized that first your civilization has to be taken out of you. That is the function of Primal Therapy: it makes you again primitive, it brings you to the point of innocence. No primitive man ever needed anything like Encounter; his whole life was an encounter!

But now, when you want to hit, you say hello and when you want to kill, you smile. And not only is the other deceived, you also believe that your smile is true. And people are so polite that they tolerate you, they accept you, they don't look at what you are doing. If you don't interfere with them they leave you alone. Everybody is living a double life: the social life, which is formal, and the private life which is just the opposite.

You will need some processes in which you are brought to your authentic self so your duality is dropped, so that you can for the first time see who you are. Your morality, your so-called religions, they all teach you a kind of duality, they all make you pseudo. They talk about truth, but that is mere talk. They don't make you true, they make you polished, polite, civilized. They

teach you how to be formally good. They give you a beautiful surface and they don't take any care of your inner being which is your real you. And you tend to forget your real you.

Enlightenment is seeing your real being. And you have become so accustomed and attached to the unreal. You have to be hammered back into your reality.

I have devised **dynamic**, chaotic methods just to give you again a glimpse of your pure childhood when you were as yet uncontaminated, unpolluted, unpoisoned, unconditioned by the society; when you were as you were born, when you were natural. The society molds you into certain patterns. It destroys your freedom. It takes all other alternatives from you; it forces a certain alternative to you. It forces and pressures you in so many subtle ways that you have to choose it. Of course, it also gives you the idea that you are choosing it.

I have heard: When Ford started manufacturing cars he had only one color, black. He would show his cars to the customers and he would say, "You can choose any color, provided it is black!"

That's what people are doing to their children. You can be anybody you like, provided you are a Hindu or a Mohammedan or a Christian. Provided you behave like this, you are free, you are absolutely free. They go on creating a facade of freedom and go on creating simultaneously a deep slavery.

You need to be thrown back to your reality. And sometimes even cruel methods are needed. Zen masters beating their disciples: you can't say this is a very compassionate method. It is a cruel method, but it is arising out of great compassion. And sometimes what cannot be taught can be provoked by the master by slapping your face.

A man went into a store to buy his wife a gift. When he received the package from the clerk he started to leave, but then turned suddenly and slapped the clerk across the face. No sooner had he done it than the man began to apologize profusely. The clerk was naturally taken aback, but he could not doubt the sincerity of the man's apologies.

"Perhaps," suggested the sympathetic clerk, "you ought to see a psychiatrist."

A few months later the man reappeared at the store. He made a purchase but made no attempt to do the clerk any harm. "I took your advice, young man. I went to see a psychiatrist."

"How did he cure you?" inquired the clerk.

"Well," replied the man, "right after I paid him for my first visit I slapped him in the face."

"Then? Then what happened?"

"He slapped me back."

You get it? And that cured him, that was the treatment. That brought him back to his senses. Sometimes it is needed, and only a cruel method can become a breakthrough.

A chaotic, a **dynamic meditation**, is a very cruel method. It is not like sweet prayer, it is bitter, but it can cleanse much dust off your being. It can

bring great awakening to you. It can become your first satori. Just a hundred-percent commitment is needed.

The Dhammapada: The Way of the Buddha, Vol. 7, #6

By night the moon shines...

The night is the time of the mystic, the day is the time of the warrior. The night represents a change in the whole atmosphere. It is easier to **meditate** in the night than in the day. **Meditation** is far closer to sleep than to any other activity, with only one difference: in sleep you fall unconscious, in **meditation** you remain conscious, but with the same relaxation. In the day it is difficult to sleep; if you want to sleep in the day you have to close the doors and the windows and pull all the curtains so it becomes dark. If sunrays are coming they won't allow you to sleep; sunrays activate your energies. Night helps you to rest and relax. It is the time of the mystic.

Sannyasins should use the time of night more and more for **meditation**. You can go deeper, and easily, because the winds are blowing that way; you can move with the winds with less effort. In the day you are moving against the winds. In the day active **meditations** are good; **dynamic meditation** is good in the day, dancing **meditation** is good in the day. But in the night Vipassana, silent **meditations**, just sitting and doing nothing, just relaxing because the whole atmosphere is relaxing.... The sun has gone down, the trees have fallen asleep; it is a totally different quality of energy that surrounds you in the night. It is easy to **meditate**.

Buddha says:

The master shines in **meditation** in the night.

By "the master" he means one who is trying to be a master of himself; by "warrior" he means one who is trying to be a master of others. But once you have attained, once you have become enlightened, then there is no question of day and night, no question of sun and moon.

But day and night
The man who is awake
Shines in the radiance of the spirit.

The buddha, the awakened, the enlightened one shines both in the night and in the day; there is no difference for him. Once you have become awakened, then nothing makes any difference. But till that happens use the night atmosphere more and more for **meditation**.

And when the moon is there in the night it is far easier to **meditate**. The full-moon night is the best for **meditation**. Many people who have become buddhas have attained their enlightenment on the full-moon night, even

Buddha himself. It may have been a coincidence, but it is significant to remember: he was born on the full-moon night, he became enlightened on the full-moon night and he died on the full-moon night. Something in the full moon seemed to be synchronizing with his energy. Use it. Be alert and use every possibility to help you go in. Once you are awakened, then there is no problem. Then you can be at ease, at rest, at peace, anywhere.

The Dhammapada: The Way of the Buddha, Vol. 11, #7

Osho,
I have three questions to ask you. How did you discover Kundalini **Meditation**?"

...the first question. Simple: **Meditating** down by the river upon a hill of red ants!

And second:

...and Dynamic?

That is even more simple; it was almost impossible not to discover it. I came upon it driving on Indian roads in Indian cars!

And third:

...and what about Nadabrahma?"

Hmm!

Walking in Zen, Sitting in Zen, #7

All cultivated purity creates hypocrisy, it creates a duality in you. It is bound to create it because you have not understood; you have simply denied something. It has not disappeared; it is there waiting to take revenge. And it will find its own way – it will come from the back door. If you don't allow it to come from the front door it will come from the back door.

Tao does not believe in any cultivated character; it believes in a natural purity, in a natural stillness. You must have watched how if you try to become silent then each and every thing becomes a disturbance, a distraction. Just a dog barking, who is not at all **aware** that you are trying to **meditate**, who has nothing against **meditation**, who is not an old enemy, who is not taking any revenge on you for some past karma... He is enjoying his barking; that is his **meditation**. Maybe he is doing **Dynamic Meditation**! He seems to be more modern and up to date than you – you are doing Vipassana and he is doing **Dynamic**! But you will be disturbed. He is not disturbed by your Vipassana and you are disturbed by his **Dynamic Meditation** for the simple reason that

you are forcing something; it is not natural. It is just a very thin layer of stillness that somehow you have painted upon yourself. Deep down a thousand and one dogs are barking, and they immediately understand the dog barking and they start feeling a great urge to bark. The distraction comes from your inner dogs, it is not coming from the outer dog; the outer dog is not responsible at all. If your silence is natural, the dog's barking will not be a distraction; it may even enhance your stillness, it may become a background to your stillness. That's how it happens.

When in the night you see the stars, beautiful stars have you ever thought what happens to these stars in the day? They don't go away – where can they go? They are there, but because the background is no more there, the darkness is no more there, you cannot see them. In the night the darkness functions as a background: the darker the night, the more shining are the stars. They are not so shining on a full-moon night, but when there is no moon at all the stars are really beautiful.

The same is true about a real silence: everything that ordinarily proves a distraction becomes a background. The dog barking, the traffic noise somebody shouting, children crying, running, the wife cooking food in the kitchen – everything becomes a background and everything deepens your silence because you are not concentrating, you are not forcing anything; you are simply relaxed. Things go on happening, you remain untouched; you remain absolutely centered, and effortlessly centered.

This thing has to be remembered: Tao teaches you effortless naturalness; it does not believe in effort as Yoga does. Yoga and Tao are totally opposite to each other. That's why Yoga could not penetrate China. Buddha impressed China for the simple reason that he also says that you should be natural, that your **meditation** should be effortless, that it should not be imposed from the outside, that it should arise from your innermost core. It should not be a plastic flower, it should be a real rose.

Tao: The Golden Gate, Vol. 1, #9

And when you have found your innermost core, when your lotus of **consciousness** has blossomed – the Indian mystics have called it the one-thousand-petaled lotus – when all the petals have opened and you have found the enter of the lotus, there is great stillness, a stillness which is unchanging, there is great purity, great innocence and deep rest. You have come home. The pilgrimage is over. In finding yourself you have found godliness. In reaching to your own center you have reached the center of the whole universe. Now there is no need to go anywhere; you have found the infinite treasure – what Jesus calls the kingdom of God.

People have tried to create substitutes. You can create a certain stillness by learning some yoga posture. If your body is still you will feel a certain stillness, but that is not the real stillness; it will be disturbed. It can be disturbed very easily by anything – just an ant crawling up your body is enough to disturb it. Anything can distract it: just a bird calling and you will be distracted. A child starts crying, a small girl starts giggling, a dog starts barking, and that's enough. And the world is full of so many things

continuously happening. You cannot remain still for long: sooner or later it will be disturbed. Because of this, people have moved to the monasteries, people have escaped to the mountains, to the caves. But there too something or other will disturb you.

Rather than escaping from the world, escape into yourself: Remain in the world because the world is a great opportunity; it is a constant testing ground. It gives you thousand-and-one opportunities to see whether you have attained the real stillness or it is just an imposed phenomenon, only skin-deep and can be disturbed by anything.

Your so-called religious people are only superficially still; anything can disturb them. In fact, things disturb them more than other people. Even if one person in your house becomes religious he becomes a torture to the whole family – because children cannot play because he is doing Transcendental **Meditation**, he is "doing his TM." Children cannot play, the wife cannot work – everything has to stop for him. And even then he will be disturbed by any small thing. Just the clock ticking is enough, and the TM disappears, because what he is doing is just imposing a mantra, a constant repetition of a certain sound or word. Anything far more interesting is bound to attract him. If somebody puts on beautiful music or somebody starts playing guitar he will be disturbed, he will be immediately disturbed. The reason is not the guitar, the reason is what he is doing is boring and the guitar is far more attractive. Naturally the mind moves towards that which is more attractive. He is concentrating on Jesus Christ, and a beautiful woman passes by... Now, looking at a man crucified.... Who wants to look at a man on the cross? One wants to avoid such things. And a beautiful woman passing by immediately attracts; that becomes a distraction.

That's why your so-called saints have always been against women; that simply shows the women have been disturbing their **meditations**. In fact, it simply shows their **meditations** were so boring that any woman could have disturbed it.

One person in the family becomes religious, starts praying or **meditating** or doing something stupid, and the whole family becomes afraid because he is doing something great. In fact, if he is really a meditator there is no question of getting distracted.

You cannot distract my meditators – they will distract you! The whole family will be distracted. Just start doing **Dynamic Meditation** or Kundalini, and not only the family but the whole neighborhood is distracted: they start phoning to the police. This is something! Rather than being distracted by any small thing, they are all distracted by your **meditation**.

Real rest – real relaxation, real purity and stillness – is not imposed by any artificial means; it is a spontaneous unfoldment. Then how it happens? It happens through understanding. Tao believes in understanding. Try to understand. Nobody wants to understand – we want to avoid, we want somehow to bypass our problems. You have problems – you go to somebody like Maharishi Mahesh Yogi and you ask him that, "I am very much worried, anxious, tense. What should I do?"

And he says, "You do TM. You repeat this mantra: Coca Cola, Coca-Cola, Coca-Cola. Go on repeating fifteen minutes morning, fifteen minutes evening. It will help." It will help you to repress the problem, but only to repress; the problem is not solved. How the problem can be solved by repeating "Coca-

Cola"? Or maybe "Aum," which is the same; it makes no difference. In fact, "Coca-Cola" seems to be far more sweeter, far more appealing! Both are the same – any word will do. How it is going to solve your problems? Your problems will remain there; you will have to solve them still. Sooner or later they will surface again. And repressing them is dangerous because they will gain more energy, and the time that is being lost meanwhile is wasted.

Tao depends on understanding. Now in the world there are only two things prevalent. One is analysis, Freudian analysis, and many offshoots of it: analyze the problem, go on analyzing it. It is like peeling an onion: one layer is removed, another layer is there, far more fresher. Remove it, another is there. And all the time tears will be coming from your eyes. Some bargain! And your problems are not so small as an onion, because sooner or later the onions will be finished, you will come to the very end the last layer, and then... emptiness in your hand. But your problems are not so easy. Hence psychoanalysis needs seven years, ten years; still it is never complete.

I have never come across a single person – and I have hundreds of my sannyasins who are psychoanalysts, therapists, well-known therapists – but I have never come across a single person whose analysis is complete. It cannot be complete; it is an unending process. You go on, go on, and each layer will reveal another layer.

Sigmund Freud used to reach to your childhood. At the age four or three you start collecting memories, so he will reach to that point. Then Arthur Janov found that that doesn't help, you have to go beyond that, so Primal Therapy came into existence. Now you have to go beyond that.

Naturally, a three-year-old child or two-year-old child cannot tell about his problems; he can only scream and kick and throw things. So the Primal Therapy is kicking, shouting, screaming. And Janov thought that there will be a final scream – the primal scream, the first scream.

When the child is born the first thing he does is scream; that is a physiological necessity. By screaming he cleans his whole **breathing** system; by screaming he throws his mucus out. That's why the children's noses go on flowing... because when he is in the mother's womb all his **breathing** system collects mucus – naturally, he is not **breathing**; he lives on mother's **breathing**. And when he comes out of the womb he has to **breathe** on his own, and, the system has never worked and the **breathing** mechanism is full of mucus; that mucus has to come out. Doctors hang the child upside down; they make him do shirshasana, headstand, so that the mucus starts flowing downwards because of gravitation. And naturally when you hang somebody upside down he screams, and that very scream helps: the mucus is thrown out and he starts **breathing**. That is the primal scream.

Janov thought, "If we can reach to the primal scream we have come to the very bottom of it; then, problems will be solved." But now there are other therapists who say, "That won't help, because there is still nine months' conditioning in mother's womb. Now we have to go into that – then, problems can be solved." But I would like to tell you, problems will not be solved then too, because after those nine months you will come across another layer that will be of the previous life. Then start again Freudian psychoanalysis and then Primal Therapy, and so on, so forth.

Indian mystics who have tried to enter into the whole realm of

consciousness say there have been at least eighty-four million lives before you became man. Now, if you somehow finish eighty-four million lives analyzed, then you will find you have to enter into the world of the monkeys... So monkey analysis! And then go on and on... Then finally you will find you have been a fish in the ocean; that is the beginning of life. Then fish and the problems of the fish... I don't think that there can be any end to psychoanalysis – it is an exercise in utter futility. That is one thing, the western thing.

And the Eastern approach has been: Seeing that this thing is too long and will never end, bypass it. Just repeat a mantra and forget all about it. But by forgetting all about it you cannot solve anything.

Tao is absolutely right: neither analysis will help nor forgetting, but **witnessing**, understanding, seeing – seeing clearly. It is neither analysis nor a repetition of a mantra. Tao does not believe in either; its approach is totally new. And then only you will find, in that understanding a transformation happens. You will find stillness, purity and rest.

He who attains purity and stillness enters into the immutable Tao.

And through that **witnessing**, through that understanding, **awareness**, you enter into the eternal Tao. Tao means the ultimate law of nature, what Buddha calls *aes dhammo sanantano*. This is the ultimate law of existence, Tao.

Tao: The Golden Gate, Vol. 2, #7

It is unfortunate that millions of people live only as the earth and they never come to know their inner heaven. My effort here is to help you to discover it. It is already the case, nothing has to be done – just a little digging is needed. And it is a simple process, just like digging a well in the earth; and soon you will find the water. Maybe a few rocks have to be removed or sometimes maybe dynamite has to be used (laughter). For that I have found the **Dynamic Meditation** – that is the dynamite!

Is the Grass Really Greener...?, #10

I was staying with my grandfather in the house of one of his friends – and when a very close guest is there, in India, you don't allow him to sleep in a separate room, that is not hospitality. My grandfather and I were sleeping in the same room where my grandfather's friend, his son, and his son's wife were sleeping. And what I learned.... My grandfather was old so once in a while he would cough; his friend was even older than him, and once in a while he would cough. And because of their coughing my sleep was difficult, so once in a while I would wake up. And once in a while I would see the son of my grandfather's friend making love to his wife...then I would cough.

That was enough! That was enough; he would jump into his own bed. And while I remained there I did not allow him to sleep with his wife. On the day

we were leaving he pulled me aside and said, "You rascal!"

I said, "What? Why are you calling me a rascal?"

He said, "You coughed exactly at the time...do you sleep or not? Those two old men, I know they cough – but not exactly at the time. I am so happy that you are going because for these two months I have not met my wife, because the moment I started moving towards her bed you would start coughing." **And coughing is such a thing that when I started then those two old men would hear it and start; it is infectious. One person starts, then the other starts feeling a temptation too.**

From Ignorance to Innocence, #26

Devaraj was quoting some words from my past expressions to remind you of what I am saying. I have been sowing the seeds for a long time. You cannot see in the seed the flower. He was quoting the seeds to make it clear to you that those same seeds have come to a flowering, and they are going to flower more and more. After his quotation there was again two minutes' silence.

And what were you doing, Anam, in those silent periods? I saw people coughing all over the place. That coughing is absolutely psychological. Why are you not coughing now? I will speak for two hours and you will not cough a single time. And in those two minutes of silence, not one person, but everybody was coughing. Coughing has something to do with your psychology. One man coughs, and it is infectious, suddenly you realize that your throat is also ready.

While the music was there, you were engaged with the music. While you were humming, you were engaged in humming. The most difficult parts were those few moments of silence. Either you were coughing all over the place – suddenly the Mandir became Koran Grove – or you were laughing, which was disrespectful to the Mandir, to the commune. After music, after humming, an intelligent person will fall into a deeper silence; that is the purpose of that music. But no, you start laughing. The reason is, you cannot stand to be in silence for two minutes.

And now, Anam, you are asking for silent satsang. And I know you more than you know yourself. You may think yourself a wise guy, but you are simply crazy. You think you are a therapist – you need therapy.

And there may be a few other creeps who have crept into the commune. It is good if they get lost forever. A single rotten fish will spread its rottenness to other fish in the pond. And people in this commune are so close to each other, so intimate with each other, that anything contagious affects not only one person, it affects the whole commune. That's why I don't call it an organization. It is not, it is an organism, just as your body is an organism, not an organization.

From the False to the Truth, #12

Osho,
You have invented some techniques, **meditation** techniques, and you say that in India there are 112 techniques of **meditation**. So how to choose what is useful?

They are all useful. One can just go through all 112 techniques – which one can do within half an hour, because each technique consists only of two lines. So just go through them and any technique that strikes you "This is what will be suitable to me" – try it. Or if you find two, three techniques, then try them one by one. Give each a chance. Out of 112 there must be a technique – more than one; one is absolutely certain, but my experience is that more than one will be applicable to every human being. And the easiest way is just to go through, read them, and any technique that suddenly strikes you "This is it!" – give it a try, at least for twenty-one days.

If it starts working, then forget everything, other techniques. Go on working on it. It does not matter how many techniques you try. What matters is that you try one technique to its very end, to its ultimate depth. And if you succeed in one technique, then every other technique becomes very easy.

If the first technique took six months, the other techniques may take just one week, because now you have reached to the exact point. You know the place, you know the space that **meditation** creates. This is a different path leading to the same space. And as you try a few other techniques, the time will become less.

I have tried all 112 techniques. After trying a dozen techniques, it becomes so easy – the first time, you reach immediately to the space.

And then I have developed my own techniques other than these 112, because I saw that for the modern man there are a few problems which are not covered in those 112 techniques. They were written perhaps ten thousand years ago for a totally different kind of mankind, a different kind of culture, different kind of people. The modern man, the contemporary man, has some differences – over ten thousand years it is absolutely inevitable.

For example, the **Dynamic Meditation** is not amongst those 112. It is absolutely necessary for the modern man, although it may not have been at that time. If people are innocent there is no need for **Dynamic Meditation**. But if people are repressed, psychologically are carrying a lot of burden, then they need **catharsis**. So **Dynamic Meditation** is just to help them clean the place. And then they can use any method from the 112. It will not be difficult. If they, right now, directly try, they will fail.

I have seen many people trying directly – reaching nowhere, because they are so full of garbage that first it has to be emptied out. **Dynamic Meditation** is of immense help. All the techniques that I have developed are for the contemporary man, and doing these techniques he will be clean, unburdened, simple, innocent. Perhaps there will be no need to try those techniques. But just for curiosity's sake you can try one of the techniques, and you will be surprised how quickly you enter into its very innermost core.

So first thing is something **cathartic**, which is absolutely necessary for the contemporary man. And then those silent methods can be used.

The Last Testament, Vol. 3, #19

Osho,

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So first thing is something cathartic, which is absolutely necessary for the contemporary man. And then those silent methods can be used.

Osho,
You have been using the key word *deprogramming* to describe your work. The techniques that you have suggested during these years go from chaotic and **Dynamic Meditation** to the modern therapeutic school.
I would like you to explain in brief why you had to create new **meditation** techniques like Kundalini **meditation** or **Dynamic Meditation**, even though there is a tradition already including hundreds of techniques from yoga, Sufism, Buddhism etc.
What is also surprising to the west is that you are using therapies such as gestalt, primal, encounter, in your commune. Is it really necessary?
The suspicion is that your secret intentions are nothing but to brainwash people's minds, and that cannot be tolerated because you are touching the most precious thing they have.

The ancient methods of **meditation** were all developed in the East. They never considered the Western man, the Western man was excluded. I am creating techniques which are not only for the Eastern man, which are simply for every man – Eastern or Western.

There is a difference between the Eastern tradition and the Western tradition – and it is the tradition that creates the mind. For example, the Eastern mind is very patient – thousands of years of teaching to remain patient, whatever the conditions may be.

The Western mind is very impatient. The same methods of technique cannot be applicable to both.

The Eastern mind has been conditioned to keep a certain equilibrium in success or in failure, in richness or in poverty, in sickness or in health, in life or in death. The Western mind has no idea of such equilibrium; it gets too disturbed. With success it gets disturbed; it starts feeling at the top of the world, starts feeling a certain superiority complex. In failure it goes to the other extreme; it falls into the seventh hell. It is miserable, in deep anguish, and it feels a tremendous inferiority complex. It is torn apart.

And life consists of both. There are moments which are beautiful, and there are moments which are ugly. There are moments when you are in love, there are moments when you are in anger, in hatred. The Western mind simply goes with the situation. It is always in a turmoil. The Eastern mind has learnt... it is a conditioning, it is not a revolution, it is only a training, a discipline, it is a practice. Underneath it is the same, but a thick conditioning makes it keep a certain balance.

The Eastern mind is very slow because there is no point in being speedy; life takes its own course and everything is determined by fate, so what you get, you don't get by your speed, your hurry. What you get, you get because it is already destined. So there is no question of being in a hurry. Whenever something is going to happen, it is going to happen – neither one second before nor one second after it.

This has created a very slow flow in the East. It seems almost as if the river is not flowing; it is so slow that you cannot detect the flow. Moreover,

the Eastern conditioning is that you have already lived millions of lives, and there are millions ahead to be lived, so the life span is not only seventy years; the life span is vast and enormous. There is no hurry; there is so much time available: why should you be in a hurry? If it does not happen in this life, it may happen in some other life.

The Western mind is very speedy, fast, because the conditioning is for only one life – seventy years – and so much to do. One third of your life goes into sleep, one third of your life goes into education, training – what is left?

Much of it goes into earning your livelihood. If you count everything, you will be surprised: out of seventy years you cannot even have seven years left for something that you want to do. Naturally there is hurry, a mad rush, so mad that one forgets where one is going. All that you remember is whether you are going with speed or not. The means becomes the end.

In the same way, in different directions... the Eastern mind has cultivated itself differently than the Western mind. Those one hundred and twelve methods of **meditation** developed in the East have never taken account of the Western man; they were not developed for the Western man. The Western man was not yet available. The time that *Vigyan* Bhatia Tantra was written – in which those one hundred and twelve techniques have come to perfection – is nearabout five to ten thousand years before us.

At that time there was no Western man, no Western society, no Western culture. The West was still barbarous, primitive, not worth taking into account. The East was the whole world, at the pinnacle of its growth, richness, civilization.

My methods of **meditation** have been developed out of an absolute necessity. I want the distinction between the West and the East to be dissolved.

After Shiva's *Vigyan Bhairav Tantra*, in these five or ten thousand years, nobody has developed a single method. But I have been watching the differences between East and West: the same method cannot be applied immediately to both. First, the Eastern and the Western mind have to be brought into a similar state. Those techniques of **Dynamic Meditation**, Kundalini **Meditation**, and others, are all **cathartic**; their basis is **catharsis**.

You have to throw out all the junk that your mind is full of. Unless you are unloaded you cannot sit silently. It is just as if you tell a child to sit silently in the corner of the room. It is very difficult, he is so full of energy. You are repressing a volcano! The best way is, first tell him, "Go run outside around the house ten times; then come and sit down in the corner."

Then it is possible, you have made it possible. He himself wants to sit down now, to relax. He is tired, he is exhausted; now, sitting there, he is not repressing his energy, he has expressed his energy by running around the house ten times. Now he is more at ease.

The **cathartic** methods are simply to throw all your impatience, your speediness, your hurry, your repressions.

One more factor has to be remembered, that these are absolutely necessary for the Western man before he can do something like Vipassana – just sitting silently doing nothing and the grass grows by itself. But you have to be sitting silently, doing nothing – that is a basic condition for the grass to grow by itself. If you cannot sit silently doing nothing, you are going to disturb the grass.

I have always loved gardens, and wherever I have lived I have created beautiful gardens, lawns. I used to talk to people sitting on my lawn, and I became aware that they were all pulling the grass out... just hectic energy. If they had nothing to do they would simply pull the grass. I had to tell them, "If you go on doing this, then you will have to sit inside the room. I cannot allow you to destroy my lawn."

They would stop themselves for a while, and as they started listening to me, again unconsciously, their hands would start pulling at the grass. So sitting silently doing nothing is not really just sitting silently and doing nothing. It is doing a big favor to the grass. Unless you are not doing anything, the grass cannot grow; you will stop it, you will pull it out, you will disturb it.

So these methods are absolutely necessary for the Western mind. But a new factor has also entered: they have become necessary for the Eastern mind too. The mind for which Shiva wrote those one hundred and twelve methods of **meditation** no longer exists – even in the East now. The Western influence has been tremendous. Things have changed.

In Shiva's time there was no Western civilization. The East was at its peak of glory; it was called "a golden bird." It had all the luxuries and comforts: it was really affluent.

Now the situation is reversed: the East has been in slavery for two thousand years, exploited by almost everyone in the world, invaded by a dozen countries, continuously looted, raped, burned. It is now a beggar.

And three hundred years of British rule in India have destroyed India's own educational system – which was a totally different thing. They forced the Eastern mind to be educated according to Western standards. They have almost turned the Eastern intelligentsia into a second-grade Western intelligentsia. They have given their disease of speediness, of hurry, of impatience, of continuous anguish, anxiety, to the East.

If you see the temples of Khajuraho or the temples of Konarak, you can see the East in its true colors.

Just in Khajuraho there were one hundred temples; only thirty have survived, seventy have been destroyed by Mohammedans. Thousands of temples of tremendous beauty and sculpture have been destroyed by Mohammedans. These thirty survived; it was just coincidence, because they were part of a forest. Perhaps the invaders forgot about them.

But the British influence on the Indian mind was so great, that even a man like Mahatma Gandhi wanted these thirty temples to be covered with mud so nobody could see them. Just to think of the people who had created those hundred temples... each temple must have taken centuries to build. They are so delicate in structure, so proportionate and so beautiful, that there exists nothing parallel to them on the earth.

And you can imagine that temples don't exist alone; if there were a hundred temples, there must have been a city of thousands of people; otherwise a hundred temples are meaningless. Where are those people? With the temples those people have been massacred.

And those temples I take as an example, because their sculpture will look pornographic to the Western mind; to Mahatma Gandhi it also looked pornographic.

India owes so much to Rabindranath Tagore. He was the man who prevented Mahatma Gandhi and other politicians who were ready to cover the

temples, to hide them from people's eyes. Rabindranath Tagore said, "This is absolutely stupid. They are not pornographic, they are utterly beautiful."

There is a very delicate line between pornography and beauty. A naked woman is not necessarily pornographic; a naked man is not necessarily pornographic. A beautiful man, a beautiful woman, naked, can be examples of beauty, of health, of proportion. They are the most glorious products of nature. If a deer can be naked and beautiful – and nobody thinks the deer is pornographic – then why should it be that a naked man or woman cannot be just seen as beautiful?

There were ladies in the times of Victoria in England, who covered the legs of the chairs with cloth because legs should not be left naked – chairs' legs! But because they are called legs, it was thought uncivilized, uncultured, to leave them naked. There was a movement in Victoria's time that the people who take their dogs for a walk should cover them with cloth. They should not be naked... as if nakedness itself is pornographic. It is the pornographic mind.

I have been to Khajuraho hundreds of times, and I have not seen a single sculpture as pornographic. A naked picture or a naked statue becomes pornography if it provokes your sexuality. That's the only criterion: if it provokes your sexuality, if it is an incentive to your sexual instinct. But that is not the case with Khajuraho. In fact the temples were made for just the opposite purpose.

They were made to **meditate** on man and woman making love. And the stones have come alive. The people who have made them must have been the greatest artists the world has known. They were made to **meditate** upon, they were objects for **meditation**.

It is a temple, and meditators were sitting around just looking at the sculptures, and watching within themselves whether there was any sexual desire arising. This was the criterion: when they found there was no sexual desire arising, it was a certificate for them to enter the temples. All these sculptures are outside the temple, on the walls outside; inside there are no nudist statues.

But this was necessary for people to **meditate**, and then they were clear that there was no desire; on the contrary those statues had made their ordinary desire for sex subside. Then they were capable of entering into the temple; otherwise they should not enter the temple. That would be a profanity – having such a desire inside and entering the temple. It would be making the temple dirty – you would be insulting the temple.

The people who created these temples created a tremendous, voluminous literature also. The East never used to be repressive of sexuality. Before Buddha and Mahavira the East was never repressive of sexuality. It was with Buddha and Mahavira that for the first time celibacy became spiritual. Otherwise, before Buddha and Mahavira, all the seers of the Upanishads, of the Vedas, were married people; they were not celibate, they had children.

And they were not people who had renounced the world; they had all the luxuries and all the comforts. They lived in the forests, but they had everything presented to them by their students, by the kings, by their lovers. And their ashrams, their schools, their academies in the forest were very affluent.

With Buddha and Mahavira the East began a sick tradition of celibacy, of repression. And when Christianity came into India, there came a very strong

trend of repressiveness. These three hundred years of Christianity have made the Eastern mind almost as repressive as the Western mind.

So now my methods are applicable to both. I call them preliminary methods. They are to destroy everything that can prevent you from going into a silent **meditation**. Once **Dynamic Meditation** or Kundalini **Meditation** succeeds, you are clean. You have erased repressiveness. You have erased the speediness, the hurry, the impatience. Now it is possible for you to enter the temple.

It is for this reason that I spoke about the acceptance of sex, because without the acceptance of sex, you cannot get rid of repression. And I want you to be completely clean, natural. I want you to be in a state where those one hundred and twelve methods can be applicable to you.

This is my reason for devising these methods – these are simply cleansing methods.

I have also included the Western therapeutic methods because the Western mind – and under its influence, the Eastern mind: both have become sick. It is a rare phenomenon today to find a healthy mind. Everybody is feeling a certain kind of nausea, a mental nausea, a certain emptiness, which is like a wound hurting. Everybody is having his life turned into a nightmare. Everybody is worried, too much afraid of death; not only afraid of death but also afraid of life.

People are living half-heartedly, people are living in a lukewarm way: not intensely like Zorba the Greek, not with a healthy flavor but with a sick mind. One has to live, so they are living. One has to love, so they are loving. One has to do this, to be like this, so they are following; otherwise there is no incentive coming from their own being.

They are not overflowing with energy. They are not risking anything to live totally. They are not adventurous – and without being adventurous, one is not healthy. Adventure is the criterion, inquiry into the unknown is the criterion. People are not young, from childhood they simply become old. Youth never happens.

The Western therapeutic methods cannot help you to grow spiritually, but they can prepare the ground. They cannot sow the seeds of flowers but they can prepare the ground – which is a necessity. This was one reason why I included therapies.

There is also another reason: I want a meeting of East and West.

The East has developed meditative methods; the West has not developed meditative methods, the West has developed psychotherapies. If we want the Western mind to be interested in **meditation** methods, if you want the Eastern mind to come closer to the Western, then there has to be something of give and take. It should not be just Eastern – something from the Western evolution should be included. And I find those therapies are immensely helpful. They can't go far, but as far as they go, it is good. Where they stop, **meditations** can take over.

But the Western mind should feel that something of its own development has been included in the meeting, in the merger; it should not be one-sided. And they are significant; they cannot harm, they can only help.

And I have used them for the last fifteen years with tremendous success. They have helped people to cleanse their beings, prepared them to be ready to enter into the temple of **meditation**. My effort is to dissolve the separation

between East and West. The earth should be one, not only politically but spiritually too.

And you say that people think that this is a clever way of brainwashing. It is something more: it is mindwashing, not brainwashing. Brainwashing is very superficial. The brain is the mechanism that the mind uses. You can wash the brain very easily – just any mechanism can be washed and cleaned and lubricated. But if the mind which is behind the brain is polluted, is dirty, is full of repressed desires, is full of ugliness, soon the brain will be full of all those ugly things.

And I don't see that there is anything wrong in it – washing is always good. I believe in dry-cleaning. I don't use old methods of washing.

And yes, people will feel cheated that their mind has been taken away, and that was the only precious thing they had. This will be only in the beginning. Once the mind is taken away, they will be surprised that behind the mind is their real treasure. And the mind was only a mirror, it was reflecting the treasure, but it had no treasure in itself. The treasure is behind the mind – that is your being.

But a mirror can deceive you. It can give you the idea that what is reflected in it is a reality. So unless the mind is taken away – and that's what **meditation** is, it is a state of **no-mind**. It is taking away the mind and giving you a chance to see not the reflection of the treasure of your being, but the treasure itself.

Osho,
Is that true that you have declared your therapists to be the best in the world? And what makes the difference between them and the famous therapists of the Esalen Institute?

Yes, my therapists are the best in the world, for the simple reason that other therapists are only therapists, they are not meditators. My therapists are meditators too.

Therapy is a superficial thing. It can help to clean the ground, but just to have a clean ground is not to have a garden.

You will need something more. Therapy is negative; it simply takes away the weeds from the ground, removes the stones from the ground, prepares the soil for the garden. But there its work ends.

Western therapy is still in its very primitive stage. It has to go a long way. And unless it becomes associated with **meditation**, it may help a little bit superficially but it cannot really help the person to grow.

And it takes so much time. There are people who have been in psychoanalysis or in other therapies for ten years, twelve years. They have been changing therapists, but their problems remain the same. They have been digging deep in their dreams; they have been finding new analysts – Freudian, Jungian, Adlerian, Assagiolian – and those explanations seem significant for a moment. But they don't change anything. In fact people become addicted to therapy.

It has become a luxury in the West... just as in the old days women used to

talk about each other's clothes, their diamonds, their paintings, the decorations of their house, and how much it cost; now ladies are talking about who their psychoanalyst is, and how much one session costs. It has become something to be proud of that you have the best, the most expensive psychoanalyst in the world, and you have had him for ten years.

And you have to look at one thing: the people practicing psychoanalysis and other concerned professions of therapy, these people themselves are not healthy. They know the technique, they have learned the technique, but they themselves are not healthy people – healthy in the sense that they have any integrity. Twice the number of psychotherapists go mad than any other profession. And twice the number of psychoanalysts commit suicide than any other profession.

This is very strange... because these people should not go mad and should not commit suicide; otherwise how are these people going to help others?

Not a single meditator has committed suicide down the ages. You cannot think of Gautam Buddha committing suicide. You cannot think of Bodhidharma going mad. It is simply inconceivable. So something very fundamental is missing.

So when I say my therapists are the best in the world, I simply mean that my therapists are not only therapists, they are meditators too. Other therapists are only therapists. If you look into their lives you will be surprised: you will find what I am saying.

Sigmund Freud, the founder of psychoanalysis, was so much afraid of ghosts that you cannot believe it. You cannot say this man was mature: he was retarded. He was so much afraid of ghosts that even at the word *ghost* he went into a fit, fell from his chair, and started foaming from the mouth. And this is the founder of psychoanalysis!

Carl Gustav Jung was going to be his successor – Freud himself had chosen him – and he was a man of great intellectual possibilities. But he was too interested in ghosts – that was the reason he was thrown out of the psychoanalytic movement. Freud tried to prevent his talking about ghosts. He said, "Don't bring up that subject." He could not even mention the name of the subject – "that subject." But Jung was so interested that once in a while he would bring up the subject and the whole scene would be repeated.

Finally it was thought that Jung should be removed from the movement, and he was expelled. But he himself was not in a better position. He wanted to go to Egypt to see the old mummies of ancient queens and pharaohs – three thousand years old, four thousand years old. He was very much interested in how they were preserved, how they looked. He was interested in death – that's why he was interested in ghosts.

On the one hand he was interested in the mummies, and on the other hand he was afraid. It happens always: things you are very much fascinated with, you are also afraid of – because too much fascination means you are getting caught in something which may prove beyond your capacities, and you may end up in something you never wanted.

Ten times Jung booked a ticket to go to Egypt, and every time he would find some excuse not to go. He would fall sick, he would have a fever, and the ticket had to be canceled. And he knew perfectly well – he was a very keen observer – he knew perfectly well, "Why does it happen only when I book a ticket? Otherwise I am perfectly healthy – no fever, nothing. As the time

comes closer, when I have to leave the next day, I cannot sleep the whole night, and in the morning I have fever. Just an excuse so nobody can say that I am postponing it."

But he became aware, "It is me," so the tenth time he said, "Whatever happens, I am going to go." He went to the airport, had a nervous breakdown, and was brought back home. Then he dropped the idea of going to Egypt.

Now, are these people going to help? And these are the greatest names.

I say my therapists are better than Freud and Jung and Adler for the simple reason that they are not only therapists, they are meditators. And they do not have such hang-ups, such idiotic ideas in their minds. For that, the **meditations** I have devised are enough: they will cathart all these ideas. For example, if Freud had done **Dynamic Meditation**, I can guarantee it: his ghosts would not have had any power over him.

By the way, it happened that I used to live outside Jabalpur, near a graveyard of Mohammedans. Mohammedans believe that when a man dies, his soul remains in the grave till the last judgment day. Then God will come and wake up all the souls from all the graveyards and decide who is good and who is bad.

I had found a house just near the graveyard for the simple reason that the house was very beautiful and nobody was ready to purchase it or rent it – because people were afraid of the graveyard. So many souls are there, so many ghosts! The bungalow that I had rented was called a ghost bungalow.

I approached the owner; he said, "If you simply live there, there is no need for any rent. Just take care of my bungalow, because it has not been maintained. I have put so much money into it, but I had never thought that this graveyard would create trouble."

So he gave me the bungalow free. I started **Dynamic Meditation**, and it was the right place because no neighbors, only ghosts! So nobody was disturbed. But I was surprised: after two or three days, a group of Mohammedans with a *Maulvi* – a Mohammedan priest – reached me and they said, "You cannot do this **Dynamic Meditation** here."

I said, "What is the problem? – because here is no neighbor, nobody is disturbed. You don't live here."

One said, "It is not a question of neighbors – you are disturbing our graveyard! And the way you do **Dynamic Meditation**, the souls may escape from the grave. Then at the last judgment day how is God going to find them?"

I said, "This is really a problem! I have never thought about it, that **Dynamic Meditation** would frighten the ghosts and they would escape from their bodies and the graveyard, and God would have difficulty finding where they had gone...." So I had to stop because they were very angry.

They said, "It is a religious question, and it is not one soul – so many souls. And from where have you got this **Dynamic Meditation**? We have never heard about it. It can wake up any sleeping soul."

I said, "It is true – it can wake up!"

If Sigmund Freud had done **Dynamic Meditation** he would have dropped his sickness. If Jung had done it, he would have dropped his sickness. They are good people, but they are doing only half the work – and the remaining

half is far more important. They simply clean the ground and wait for the garden to happen. It never happens: then they get frustrated.

You will be surprised to know that Sigmund Freud never went through psychoanalysis – his own method. His disciples were insisting, "You should go through psychoanalysis. We are trained, you have trained us – now you can choose anybody you like and he will psychoanalyze you."

But Freud refused point-blank. Why was he so afraid? And if the founder himself is afraid of going into psychoanalysis, it has great meaning. It means he knew that his dreams will reveal all that he has been condemning. His dreams will show that he is carrying in his heart all that he is telling other people – that they are repressing sex. His dreams will show that he himself is repressing sex.

He never agreed: the founder of psychoanalysis was never analyzed. Now, this is strange. It is as if the founder of Vipassana – Gautam Buddha – never did Vipassana. And if he never did Vipassana, what right would he have to say to others, "You do it and it will be good for you."

First one has to experiment on oneself, and unless one finds that it works, and works for the better, one has no right to say to anyone, "Do it."

So I repeat: my therapists are the best in the world. And any therapist in the West, if he wants to become a real therapist, has to come to me. He has to come to **meditations**, and he has to create a synthesis between therapy and **meditation**. Then only will he be a real therapist; otherwise he is just doing half a job – which is very dangerous.

It is like doing partial surgery on a person and leaving him with an open wound. It would have been better if you had not touched him. If you have opened his wound, it is better you do it completely. And that's what is happening in the West: the psychotherapists and other therapists are opening people's wounds and leaving them incomplete. They are creating a very dangerous situation for the person. He will find himself in more anguish than he had ever been.

Now is the time that psychoanalysis should come to meet with meditative methods. East and West, unless they meet and merge with each other, will remain half and half. They are not complete in themselves. Together they can be complete – and completion of anything has a beauty of its own.

Light on the Path, #16

Latihan is a let-go. Your bodily energy falls in tune with the universal energy and things start happening in your body: you may start dancing, you may start whirling, your hands may start moving, your legs may start moving. You may start saying words and you don't understand what their meaning is or whether there is any meaning in them, or whether they belong to some other language that you don't know.

But you are not to interfere, either to check or to help the process; either way you will be disturbing. You just have to leave... and it seems to be dangerous when it happens for the first time. Just as you were afraid of madness you will be afraid, because you will look mad. Suddenly you are sticking your tongue out for no reason, moving your head for no reason,

jumping, dancing, doing strange exercises that you have never imagined or thought of.

But just a forty minute latihan will give you a tremendous feeling of well-being. Nothing else can give you that well-being. And if you add one thing more which is not in latihan... That's why I had to create **Dynamic Meditation** – it is latihan plus something more, because in latihan you are lost completely. I want you to remain a **witness**. Don't be a doer. Don't push any action, don't force anything, don't prevent anything. One thing which is missing in latihan – it is an Indonesian method... One thing is missing in it and that is the **witness**, because without the **witness** it can be dangerous.

Latihan has proved dangerous to many people. You may not be able to stop at forty minutes; the whirlwind of the energy may be too strong. You may get afraid that you cannot stop. You may get exhausted if you do it more than forty minutes. And if you get exhausted – it is great physical exercise – rather than giving you well-being, you can fall unconscious. And when you wake up you will not find yourself refreshed, you will find your whole body aching. You will find yourself feeling sick, feeling like you want to vomit; your whole stomach has been disturbed. You will not find yourself strengthened by it, but weakened. And sometimes people have gone mad doing it – they would not stop.

And the danger is... because you have not been a **witness**, it can start sometimes when you are not prepared to do it – on the street, in a shop, anywhere. You are not the master of the method because you were not the **witness** of it. There has not been anyone above it. So any situation can create it – anywhere, any place – and that will look really strange and awkward. If you want to prevent it that will look very awkward, and if you do it that will also look very awkward.

So I am not in favor of latihan alone. It is a good method, but **witnessing** has to be joined to it so you can stop when you want, you can start when you want, so it cannot happen anywhere, any time, on its own. And if **witnessing** is there, then the body is relaxing its tensions, throwing away its tensions.

...But the **witness** is absolutely needed so that your body is relieved of all the collecting tensions and you will feel fresh, a beautiful feeling of well-being. Secondly those forty minutes of **witnessing** are even more important because you will see more easily that you are not the body; you are not controlling it, you are not doing anything, you are not preventing anything. You can see that it has nothing to do with you, it is going on its own. You can disidentify yourself more easily. That is the superiority of **Dynamic Meditation** over latihan.

...It is better to keep the **witness** which can always prevent you, which will allow you to be able to be always in control, with mastery, so it does not start happening just anywhere. Then it will give more benefit to your body – the whole benefit that latihan can give – and for yourself a forty minute **witnessing** is a tremendous benediction.

Latihan will be forgotten soon, but **witnessing** will remain with you forever and forever. It is your nature.

The Path of the Mystic, #3

Osho,
Listening to your beautiful answering of our questions, more and more I feel my body falling into a certain tune with your melody. Sometimes it reminds me of experiences I had during the **third stage** of Kundalini **Meditation**. Could you please shed some understanding on this?

It is perfectly good. Listening to me has to become **meditation**, at least to my people. It is not just a lecture, the way you listen in the university or the way you listen to a sermon in a church. Its purpose is totally different.

Its purpose is to create a silence in you and a rhythm which is in tune with my rhythm. And slowly, slowly it starts happening by itself. You are not to do anything. You have just to be available, and then it will be almost like **meditation**. It may be Kundalini, it may be **Dynamic**, it may be Vipassana, it may be any **meditation**, but it will be the cream of it.

Only one man, Mahavira, is unique in this respect. In all of history he alone has said that if the disciple listens totally then he has nothing else to do – no **meditation**, no discipline, no yoga, nothing else. So he has said that there are two ways: one is the way of the monk and one is the way of the *shravaka.*

The Path of the Mystic, #13

The unconscious simply needs fake objects to get rid of its garbage. There is no need to kill anybody; you can kill a statue, you can kill a photograph, you can burn a photograph – and feel at ease.

And slowly, slowly, whatever comes in your dreams or in your waking hours from the unconscious, give it a reality so that it goes out. Don't repress it; don't think, "This is bad and I should not show it to anybody;" it will become a wound and finally, a cancer.

Release it.

In your private room you can release it in any way you want. **Dynamic Meditation** was basically devised to help the unconscious unburden itself. The Indonesian latihan does the same.

And once the unconscious is completely clean and there is no energy wasted in repressing it, the same energy starts moving upwards – because remember, that energy cannot remain static; it has to move. Now that there is no work in the unconscious, it starts moving upwards towards lighter spaces in you, and there you will find real values which make man a man and take him beyond the animal.

The Transmission of the Lamp, #10

Latihan almost creates a pond which goes nowhere, which simply dries out, evaporates. And only mud, a muddy puddle is left behind.

Dynamic Meditation has everything that latihan has – and more, because it is a device, deliberately made, considered from every possible angle, not to harm anybody in any situation. Latihan is almost a primitive thing in

comparison to **Dynamic Meditation**, which has everything of latihan plus.

...This is what is missing in latihan. There is no place for the **witness**, for the watcher, and that is the essential part of **meditation**. Latihan prepares the ground, but never sows the seeds and then waits for roses and lotuses. And nothing comes up – just wild grass. **Meditation** has two parts: one, a cleaning part. You are going to invite the greatest guest into your life. Clean the whole house, make it pure, fragrant, make it an aesthetic phenomenon inside you.

Catharsis is perfectly good and right, but it is incomplete. After **catharsis** begins the real work. When you have cleaned the ground of weeds and wild grass, then is the time to sow the seeds of flowers and wait for the spring.

Latihan is gone. It will be remembered in the footnotes of history but it has lost its grip. And the problem, the reason why it had to go was that it was only the beginning part of **meditation**. I have given you many **meditations**, but each **meditation** is complete in itself.

Sermons in Stones, #21

Osho,
Now my love is totally ruined. My gorilla has turned into a lotus flower. Are you trying to get me enlightened too?

...Buddhahood is your birthright, and the gorilla is only your conditioning. Your society goes on telling you to repress – and soon the repressed part of your being becomes so big that you are sitting on a volcano. It can erupt any moment; before it erupts, it is better to release it.

So first be a gorilla – with intensity and totality. And Devageet will help, because he has passed through the stage of being a gorilla. He will understand, he will have compassion, he will support. In this world there is only one who can be called your real friend: one who brings your enlightenment – not as a potential, but transforms it into an actuality. Actualization of your potential is what enlightenment is all about.

But before you can reach to that peak, you will have to get rid of much rubbish and luggage that you have been carrying for lives together. I have managed my **meditations** in such a way that first the gorilla has to be catharted out. That's what happens in **Dynamic Meditation**: you allow your gorilla to be released, with no inhibitions. And because of that **Dynamic Meditation** I have been condemned all over the world.

Keep the gorilla in and everybody is happy with you – but if the gorilla is in, you can never be at peace. I say to you: Let it out. It evaporates in the air, and what is left behind is pure space.

The Rebellious Spirit, #7

Meditation is simply **awareness** without any effort, an effortless alertness; it does not need any technique. But your mind is so full of thoughts,

so full of dreams, so much of the past, so much of the future – it is not herenow, and **awareness** has to be herenow. The techniques are needed to help you to cut your roots from the past, to cut your dreams from the future, and to keep you in this moment as if only this moment exists. Then there is no need of any technique.

Hymie Goldberg was visiting his friend, Mr. Cohen, who was dying. "Do us a favor," said Hymie Goldberg, "when you go to heaven could you find a way of letting me know whether they play baseball up there?" Mr. Cohen said he would certainly try to contact his old friend if at all possible.

Only a few days after Mr. Cohen died, Hymie Goldberg had a phone call. "Hello, Hymie," said Mr. Cohen. "It is your old friend here."

"Cohen? Is it really you?" asked Hymie.

"Sure," answered his friend. "I have some good news and some bad news. First, there sure is baseball in heaven. And the bad news is that you are pitching next Sunday."

Life is a complicated affair. There is good news, and there is bad news. The good news is that there is no need of any technique; but the bad news is, without any technique you are not going to get it.

The Rebel, #24

This is exactly the purpose of **Dynamic Meditation**: to exhaust your energy, so the mind has no more supply of energy to create thoughts and dreams and imaginations.

The Invitation, #19

Meditation was not something arduous or difficult, but to the Western mind or even to the Eastern mind today – which is absolutely overtaken by the Western ideology – **watching** the mind is not an easy job. So much garbage and so much crap has been forced into the mind that you go almost crazy just **watching** it. It is a film which begins, but never ends. You can go on **watching** day in, day out, year in, year out and the mind is always ready to supply new images, new dreams.

It is because of this I had to create a few other devices – **Dynamic**, Kundalini, and others – before you could enter into a silent **witnessing meditation** like Vipassana. I have made devices to help you cathart, throw out your garbage rather than waste time in **watching** it.

It can be thrown out by Latihan – tremendously beautiful – but it is not a **meditation**; it is only a clearance. It can be done by **Dynamic Meditation** even better than by Latihan – because Latihan has some dangers, which I have cut out of the **meditation**. Sometimes Latihan people go mad, because they cannot stop.

It is an Indonesian method which became immensely successful in the

fifties in Europe and America. It never became successful in the East, because in the East – particularly in Indonesia, which is a backward country – there is nothing to cathart! The man who invented Latihan was Bapak Subuh – he called his philosophy, "Subud." He has taken the word *subud* from *buddha,* which means "the great awakening." But Latihan cannot bring the great awakening. It became fashionable in the West and then disappeared completely, because it created many people who had to be put into mental asylums – for the simple reason that it has no stop built into the process.

Once you start Latihan you are overtaken by the process of **catharsis,** and it goes on and on and you don't know what to do. You are almost without any control. But **Dynamic Meditation** I have divided into different sections. Latihan has to be done alone; **Dynamic Meditation** has to be done under instruction. Then once you have learned it you can do it alone. Under instruction, after each ten minutes, the process can be changed. So you are always in control. It never becomes so big as to take all control into its own hands.

These devices are needed just to clear the rubbish that Christianity has created, and to bring you to a state of naturalness, simplicity ... And from there the only way is **witnessing,** which is called, by Buddha, Vipassana. Vipassana means "looking at."

If you want to do Vipassana, or any silent **meditation, Dynamic Meditation** becomes absolutely essential, because Christianity has poisoned your mind, and that poison has to be thrown out. You have to go completely crazy to throw it out; otherwise that craziness remains inside you, and won't allow you to get into a silent, **watching, witnessing meditation.**

So do some **Dynamic Meditation,** do some jogging, do some running, swimming and when you feel utterly tired, when you feel an intrinsic need to relax, you are free from Christianity. Then you can sit silently, then you can **watch** your mind – and it is not much. You have thrown out almost ninety-nine percent of it. Maybe here and there a few pieces are clinging because they are very old and have become glued to you ... Just **watch** them.

Watching is a process of ungluing those small pieces hanging here and there in the mind. Once they also disappear, you don't have a mind, you have a vast sky opening. That is the explosion, and that explosion will bring you to *sachchidanand,* to truth, to **consciousness,** to bliss.

Sat-Chit-Anand, #3

An innocent man is saying something immensely wise. He is saying, "If I didn't go crazy once in a while I would go nuts." It is a well-known, well-established fact that women go crazy once in a while – any excuse. And if there is no excuse at least nature has provided them with the period. Then whatever they do is acceptable. Their craziness cannot be condemned; they have a rationalization. But even without the period they can go crazy at any moment. That saves them from going nuts. It is only men who go nuts, because they don't go crazy once in a while, they go on accumulating. Rather than going crazy in installments, they go wholesale. Just look in the madhouses of the world: there are four times more men than women.

It is not a small difference. Four times more men go mad. And what is the strategy of the woman so she avoids that much madness? She often goes crazy. So in installments – just a little bit of craziness today, and a little bit tomorrow – she divides it, and all the time she remains sane. There is no need for her to be in a madhouse.

Man has been told from his very childhood: "You are not supposed to go crazy like women. You are not even supposed to weep and cry. Tears are not allowed to men. Even if somebody dies, you have to keep yourself together; you are not to behave like a woman." Because of this nonsense teaching, four times more men than women are in madhouses.

I have made it absolutely compulsory that every day in the morning you do the **Dynamic Meditation**. That is nothing but giving you a chance every day of installment craziness, so the whole day you remain sane. It is enough for twenty-four hours. Then again comes another morning and you go crazy. None of my people is ever going to be mad. (A loud laugh causes general laughter.) You look! Sardarji is going crazy. But he goes crazy once in a while, so he is going to remain the sanest man.

Sat-Chit-Anand, #22

The Sufis don't use the whole name of Allah – that is the Mohammedan name for God. They use "Allah **Hoo**," and slowly, slowly they change Allah **Hoo** into simply "**Hoo, Hoo.**" They have found that the sound of **Hoo** strikes exactly at the life source just below the navel. You were connected with your life, with your mother, from the navel. Just below the navel is the source of your own life.

Just try: when you say **Hoo** the hit is below the navel. That's what we are using in our **Dynamic Meditation**. It is a Sufi discovery, but it can also be done in the Tibetan way. Rather than **"Hoo"** – **"Hoo"** seems to be a little harsh – hum seems to be a little softer. But the softer will take a longer time to wake up your energies. It is possible that in the particular climate of Tibet, the softer was perfectly good. They did not need such a harsh sound in order to hit the life source. But in the harsh desert of Arabia where Sufi mystics started using **"Hoo."**...

I had a choice when I was working on the **Dynamic Meditation**, whether to use hum or to choose **"Hoo."** I tried both and I found that perhaps in India, **"Hoo"** is better than in the colder heights of Tibet where things are bound to be different. Just hum is perfectly right for them.

Om Mani Padme Hum, #1

Transcription of Osho leading Osho Dynamic Meditation in: *The New Alchemy: To Turn You On.*

Book # 1
Tape # 2

(tape side A: n.436) Now, we will start our morning **meditation**.

One thing more: after the **third step** when you have used the mantra HOO, I will suddenly ask you to **STOP**. When I say **STOP**, as you are, remain.

If you are standing or if you have fallen down, any posture, any gesture, whatsoever the case is, when I call **stop** you have to **stop**, completely there, as if you have gone frozen.

HINDI

Feel space around you, so that you can jump and dance and go mad completely

HINDI

Use the blindfold... Spread out and feel space around you, so you can feel totally at ease...

HINDI

Close your eyes – Use the blindfold

.....

Now start the **first step**.

Step 1

Breathing – Fast **Breathing** – Use the **breathing** as a hammering

HINDI

Bring your total energy to it. **Breathing**, **breathing** fast, deep. Go completely mad in **breathing**, fast, fast...

.....

(after+/- 7 min.) HINDI

Fast and deep **breathing**.

Step 2

Now enter the **second step**, go completely mad.

HINDI.....HINDI

Go completely mad – Go completely mad

.....HINDI

Go completely mad

HINDI.....HINDI

Go on dancing, screaming, go completely mad.

HINDI

Step 3

(tape side B: n. 58) Now enter the **third step**

HINDI

Go on dancing, jumping HOO, HOO...

HINDI

As loudly as possible HOO, HOO

.....HINDI.....HINDI.....HINDI.....HINDI.....

STOP

HINDI

STOP as you are. Don't do anything. **Stop**, no movements, no noise, as if gone dead.

HINDI

With closed eyes remain as if you have gone frozen. The energy has arisen, now allow it to work within. No expressions

HINDI

... (few minutes later)

HINDI

You have entered a deep silence and you are facing eternal light within.

Enter this light. Enter this silence more and more. Dissolve into it, melt into it.

HINDI

No expressions allowed yet. Remain frozen and dead.

.....

HINDI

Your heart is filled with an unknown bliss. Feel it, realize it, and move deep into it.

HINDI.....HINDI

Just around the silent heart is the divine, feel it now; only the divine is. Everything else is just a fiction, only the divine is the reality. This is the moment you are tuned to it and you can feel it, realize it.

HINDI.....

HINDI

Now you are feeling the presence of the divine. You have entered the divine temple.

HINDI

Now you can express your bliss, your thankfulness, you can dance and sing for two minutes.

HINDI

Now you can express, celebrate, you can dance and sing.

.....HINDI

Our morning session is over.

Book # 3
Tape # 4

(Tape side A: n.378) Now be ready for the **meditation**

Bring your total energy to it. Don't be afraid of madness, and don't be afraid of becoming children again.

.....

In the **first step** for 10 minutes, forget everything and just remember fast and deep **breathing**; the deeper and the faster you take your **breath**, the better will be the other steps. Remember this, that fast and deep **breathing** is a must;

otherwise other steps will be missed.

In the **second step** you have to go completely mad. Freak out, throw all your emotions and move backwards to your childhood.

In the **third step** you have to use the mantra HOO as forcibly as possible, you have to go on jumping, dancing and using the mantra HOO.

And after the **third step** when I say **STOP**, you have to **stop** as you are, in the posture you find yourself, don't change, even if the posture is awkward, difficult, inconvenient. Remain in it. If the body falls down by itself, that is another matter; but don't arrange the body. don't change anything.

When I say **stop**, I mean **stop**. Go dead completely. No movement, no noise.

Now close your eyes, use the blindfold. If you don't have the blindfold, then for 40 minutes, completely, you have to remain with closed eyes.

HINDI

Step 1

Now start the **first step**

HINDI

Fast...Fast...**breathing**...**breathing**

.....

Bring your total energy to it, fast and deep **breathing**. Fast and deep **breathing**.

.....

(after +/- 6 minutes)

HINDI

Fast and deep **breathing** with your full energy. Bring your total energy to it.

Breathing, breathing, breathing.

.....HINDI.....

Step 2

Now enter the **second step**.

HINDI

Go completely mad

(after +/- 5 minutes)

HINDI

Go completely mad

Go completely mad

Step 3
Now enter the **third step**
(tape side B: n. 145)
HINDI (3-times)

Step 4
Now **STOP** as you are
HINDI
.....
Stop completely as you are frozen, dead.
HINDI
Now don't allow any movement, no noise. The energy has arisen, now let it work within. For 10 minutes see your body as dead.
HINDI
Conserve the energy within, don't allow it to move out in any way
.....
HINDI
The heart is filled with unknown silence, the heart is filled with unknown bliss.....feel it
Feel it deeply
HINDI.....
HINDI
The misery has disappeared. You are filled with divine bliss and only in this moment of bliss you can meet the divine. This is the moment.
HINDI
This is the moment the divine is present here and now, without and within. Take a jump, explode into it.
.....
HINDI

Now you can express, now you can celebrate and dance and sing.

Our morning session **meditation** is over.

Book # 5
Tape # 6

(tape side A: n. 502) Now be ready for the **meditation**
HINDI

Bring your total energy to it. Don't withhold any part of energy. Take a total jump. Use the blindfold.
(tape side B: n. 265) HINDI
Be courageous to surrender yourself totally to it.

Step 1
Now start the **first step**

HINDI

Fast...fast...fast and deep **breathing**. Fast and deep **breathing**

.....HINDI.....

Bring your total energy to it, fast and deep **breathing**; forget everything else, **breathing**, **breathing**, fast and deep.

.....HINDI.....

Step 2

Now enter the **second step**. Go completely mad

HINDI.....

HINDI

Go completely mad

.....

HINDI

???

Go completely mad

.....

Step 3

Now enter the **third step**

HINDI

Go on jumping, crying HOO, HOO

.....

HINDI.....HINDI.....HINDI.....HINDI

Step 4

STOP completely as you are.

HINDI

Stop completely as you are, as if frozen; for 10 minutes, don't use your energy in any way. The energy has arisen, now allow it to work within.

HINDI.....

HINDI

The heart is filled with an unknown silence. The heart is filled with an unknown bliss. This is the moment you can encounter the divine. This is the moment the meeting is possible. Feel the presence of the divine all around you, within and without; only He is, all else is just illusion (?).

HINDI

Now you can dance and sing in ecstasy and gratefulness

.....

HINDI

Our morning **meditation** is now over.

Book # appendix 10

Tape # 27

(tape side A: n. 222) Now, get ready for the morning **meditation**.
HINDI
Feel space around you so that you can go completely without mind, so that you can be completely mad and enjoy the whole thing. Be playful about it. Don't be serious.
HINDI
Close your eyes.
HINDI
Don't withhold yourself. Move into it completely.

Step 1
Start the **first step**.
HINDI
Breathing, **breathing** fast and deep. Use **breathing** as a hammering within. Forget everything as if you are just the process of **breathing**. **Breathing**, **breathing** and **breathing**...
HINDI
Bring your total energy to **breathing**. Only **breathing** fast and deep.
HINDI
.....

Step 2
Enter the **second step**. Go completely mad.
HINDI.....HINDI
Go completely mad.
.....

Step 3
Now enter the **third step**.
HINDI
Go on jumping, crying HOO HOO
.....
HINDI
Bring your total energy to it, HOO HOO, go on jumping, dancing, crying HOO HOO.....

Step 4
Now enter the **fourth step**, be completely silent. **STOP** everything.
HINDI
Stop as you are. No movements, no noise, now **stop**. The energy has arisen. Let it work inside.
HINDI
As if you have gone completely frozen. No movements. No noise. For 10 minutes be completely dead, so the energy can work inside.
.....
HINDI
.....
You are in a deep unknown bliss, filled with a deep silence. A new

dimension has opened.

HINDI
Now you can express this bliss moment by singing and dancing. Celebrate this moment.

.....
Our morning **meditation** is over.

Book # appendix 12
Tape # 29

(tape side A: n. 275) Now get ready to be mad.
HINDI.....HINDI
Be in a total let go and allow whatsoever is happening to be released. Don't be shy of being mad.

Step 1
Start the **first step**, **breathing** fast, deep, chaotic.
HINDI.....HINDI
Bring your total energy to it. **Breathing**, fast, deep.

Step 2
Now, enter the **second step**
HINDI
Go completely mad

.....
HINDI
Bring your madness completely out.....

Step 3
Now, enter the **third step**
HINDI.....HINDI.....

Step 4
Now, enter the **fourth step**. **STOP** completely.
HINDI
Stop everything as if you are completely frozen and dead.
HINDI
The energy has arisen don't use it in any way. Let it work within. No movements. No noise.
HINDI.....HINDI
You have entered bliss and this is the moment the divine can be felt, the presence here and now. You are just near it.
HINDI

You can express your bliss by dancing and singing.
Celebrate this moment for this minute. Wholeheartedly celebrate

this moment.

Our morning session is over.

Book # appendix 14
Tape # 31

(tape side A: n. 185) Now get ready for morning **meditation**.
HINDI
Remember the time is short, bring your total energy to the **meditation**. Be totally inhibited, be simple like children. If you want to undress, it is good to undress. It is helpful to be nude in the **meditation**, because with the clothes you are leaving the whole civilization.
HINDI

Step 1
Now, start the **first step**.
HINDI
Hammer your sex-energy with **breathing**. Fast and deep.
Hammer your sex-energy with **breathing**. Fast and deep.
Use **breathing** as a hammering within. Forget everything, remember only **breathing**, **breathing**, **breathing**. Fast, deep, chaotic, mad.
.....
HINDI
Fast and deep **breathing**. Fast and deep. Do it ???????, **breathing**, **breathing**, **breathing**.

Step 2
Now, enter the **second step**, go completely mad.
HINDI
Go completely mad.
.....HINDI.....
Go completely mad.

Step 3
Enter the **third step**
HINDI
Go on jumping, dancing, crying HOO, HOO
.....
HINDI

Step 4
Now, enter the **fourth step** – be completely silent.
HINDI
STOP suddenly as you are. As if suddenly you have gone stone-dead.

HINDI

Now, no movements, no noise. Don't use your energy in any way. Allow it to work within. Be as if you have gone frozen, dead.

HINDI

Remain as you are. Don't change anything. Don't change any position. Remain as you are.

.....

HINDI

This is the moment to realize the presence of the divine, here and now.

Your heart is filled with bliss. Your inner center has become totally silent. Realize the presence of the divine. This is the moment you can take a jump.

HINDI

HINDI

Now you can express your bliss. You can dance and sing and celebrate this moment.

.....

Our morning **meditation** session is over.

Book # appendix 16
Tape # 33

(tape side A: n.316) Now get ready for our morning **meditation**.

HINDI

Be total in the **meditation** and don't fear. Leave everything to me; I am here. Don't be afraid. Throw out all your madness so that the inner silence can flower.

HINDI

Feel space around you so that you can jump, dance and go mad easily.

HINDI

If you want to do it nude, please does it, it will be helpful.

HINDI

Step 1

Now start the **first step**.

HINDI.....HINDI

Bring your total energy to **breathing**, **breathing** fast and deep.

.....HINDI.....

Step 2

Now enter the **second step**.

HINDI

Go completely mad.

.....

HINDI

Go completely mad.

Step 3
Now enter the **third step**.
HINDI
Go on jumping, dancing, crying HOO, HOO....
HINDI.....

Step 4
Now enter the **fourth step**. **STOP** suddenly.
HINDI
No movements, no noise. Be totally silent. The energy has arisen, allow it to work within. Don't use it in any way. The body is completely dead, frozen.
HINDI.....
You have excited kundalini, now allow it to work within. Remain totally dead
.....
HINDI
A deep silence had entered in you. The heart is filled with bliss. This is the moment you can feel and realize the divine presence. Here and now, within and without the divine is, except the divine, nothing is. Feel it.
HINDI

Now you can express your ecstasy by dancing and singing. Express it, allow it to be expressed totally.

HINDI
Our morning **meditation** is over.

Transcription of Osho leading Osho Dynamic Meditation in:
"The Supreme Doctrine"

Tape # 6, 2 of 2

Now, get ready for the **meditation**.
The **first step** is chaotic **breathing** for 10 minutes.
Second step to go completely mad.
Third step to use the mantra HOO loudly.
Close your eyes. If you have a blindfold use it; If you don't have, then close your eyes and don't open them for the whole period.
1 – Start the **first step**...
2 – Enter the **second step**, go completely mad...
3 – Now the **third step**, HOO, HOO...
4 – *(tape n. 448)* **Stop** completely. Enter the **fourth step**. Be

completely silent. Close your eyes. No movement, no noise, no expression. Remain as if frozen, as if dead, as if there is no body, no body at all. The energy has arisen; now allow it to work within. It will become a flood, a flood moving upwards purifying your whole being. Be silent.

.....

(tape n. 557) A great silence has descended upon you. Your heart is filled with ecstasy. Now you can celebrate it; you can dance it and you can sing it.

.....

Our morning **meditation** is over.

Tape # 8, 2 of 2

Now get ready for the **meditation**. Close your eyes. Use the blindfold.

1 – Start the **first step**. **Breathing**, fast **breathing**...

2 – Now enter the **second step**. Go completely mad...

3 – Now enter the **third step**, HOO...

4 – *(tape n.408)* Now enter the **fourth step**. Be totally silent. Close your eyes. For 10 minutes let your body remain frozen and dead. As if it is not there. No movements. No noise. The energy has arisen. Now allow it to work within. It will become a flood, rising up. You will be purified to it. You will come to a new sort of being through it. Don't move. Don't do anything. Remain completely dead.

.....

(tape n. 533) A great silence has descended upon you. The heart is filled with an unknown bliss. The divine is just near. You can even feel it and touch it. In gratitude now you can celebrate, celebrate the ecstasy. You can dance it, you can sing it.

.....

Our morning **meditation** is over.

Tape # 10, 2 of 2

Get ready for the **meditation**. Close your eyes. Use the blindfold and start the **first step**.

1 – Fast deep **breathing**...

2 – Now enter the **second step**. Go completely mad...

3 – Now enter the **third step**. HOO, HOO...

4 – *(tape n. 410)* **Stop** completely as you are. No noise, no movement. Be completely dead. Don't use energy in any way, the energy has arisen, now allow it to work within, it will become a flood, rising upwards, it will cleans all your senses(???).

.....

(tape n. 522) A great silence has descended upon you. A greater energy then you is now in possession of your heart. Now you can

celebrate this moment;
this moment of bliss you can celebrate.
.....
Our session is over.

Tape # 12

Now get ready for the **meditation**. Close your eyes. Use the blindfold.

1 – Start the **first step**...

2 – Enter the **second step**. Go completely mad...

3 – Now enter the **third step**, HOO, HOO...

4 – *(tape n. 392)* **Stop** completely. **Stop** as you are. As if the body is suddenly frozen. No expression. No activity. As if you have gone dead. The energy has arisen, now allow it to work within. For 10 minutes don't do anything, so that life force can do something within you.

.....

(tape n. 496) A great silence has descended upon you. The life-force has become a flood, rising upwards. Your heart is filled with an unknown silence and bliss.

Now you can celebrate this moment. Don't be a miser, allow the life-force to celebrate it.

.....

Our morning **meditation** session is over.

Where to find transcriptions of Osho leading Dynamic Meditation

The New Alchemy: To Turn You On

book # 1
tape # 2
date: 07.04.1973

Book # 3
Tape # 4
Date: 08.04.1973

Book # 5
Tape # 6
Date : 09.04.1973

book # appendix 10
tape # 27
date: 14.02.1973

book # appendix 12
tape # 29
date: 15.02.1973

book # appendix 14
tape # 31
date: 16.02.1973

book # appendix 16
tape # 33
date: 17.02.1973

The Supreme Doctrine

tape # 6, 2 of 2
date: 11.07.1973

tape # 8, 2 of 2
date: 12.07.1973

tape # 10, 2 of 2
date: 13.07.1973

tape # 12
date: 14.07.1973

Bibliography

Some of the material in this book is drawn from darshans where Osho gave guidance to individuals about meditation, life and work. At Osho's request, the text of these darshans is no longer in print. Below, we list the other quoted sources and suggest that if any of these topics are of interest to you, you visit **www.osho.com** where Osho's words are available as books, e-books, downloadable audios and in the searchable online OSHO Library. The titles which are currently in print are in **bold** below. Almost all the books listed below are available as e-books

The Eternal Quest
Meditation: The Art of Ecstasy
In Search of the Miraculous Vol 1
In Search of the Miraculous Vol 2
The Psychology of the Esoteric
The Great Challenge
Krishna: The Man and His Philosophy
Behind a Thousand Names
That Art Thou
Flight of the Alone to the Alone
The Book of the Secrets
The New Alchemy: To Turn You On
The Voice of Silence
The Supreme Doctrine
The Message Beyond Words
Vedanta: Seven Steps to Samadhi
My Way: The Way of the White Clouds
A Bird on the Wing
The Great Path
The Hidden Harmony
Tantra: The Supreme Understanding
Yoga: The Mystery Beyond Mind (formerly *Yoga: The Alpha and the Omega, Vol. 3*)
Yoga: A New Direction (formerly *Yoga: The Alpha and the Omega, Vol. 5*
Hammer on the Rock
Above All Don't Wobble
Secrets of Yoga (Formerly *Yoga: The Alpha and the Omega, Vol. 8*
The Beloved, Vol. 1
The Beloved, Vol. 2
The Discipline of Transcendence, Vol. 2
Ecstasy - The Forgotten Language
Tao: The Pathless Path, Vol. 2
The First Principle
The Tantra Experience
Sufis: The People of the Path, Vol. 2
The Sun Rises in the Evening
The Secret of Secrets
Die O Yogi Die
The Dhammapada: The Way of the Buddha, Vol. 7
The Dhammapada: The Way of the Buddha, Vol. 11

Walking in Zen, Sitting in Zen
Tao: The Golden Gate, Vol. 1
Tao: The Golden Gate, Vol. 2
The Path of the Mystic
The Transmission of the Lamp
Sermons in Stones
The Rebellious Spirit
The Rebel
The Invitation
Sat-Chit-Anand
Om Mani Padme Hum
The Last Testament, Vol. 3

Just to be is such a great celebration if you know how to take the conditioning off. This "taking off" you will learn through Dynamic Meditation. It will not be caused; it will come to you uncaused. Meditation will create a situation in which you will come to the unknown; by and by you will be pushed from your habitual, mechanical, robot-like personality. Be courageous: practice Dynamic Meditation vigorously and all else will follow. It will not be your doing, it will be a happening.

Osho

Meditation: The Art of Ecstasy

OSHO VISION